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UNITED STATES OF AMERICA.



HIGH AND LOW MASS
IN THE
ROMAN CATHOLIC CHURCH;
WITH COMMENTS.

BY WILLIAM HOGAN,

FORMERLY A ROMAN CATHOLIC PRIEST, AND AUTHOR OF "POVERTY AS
IT WAS AND AS IT IS," "AURICULAR CONFESSION," ETC.

"I know thee to the bottom; from within
Thy shallow centre, to thy outmost skin."



NASHUA:—CHARLES T. GILL.
BOSTON:—JORDAN AND WILEY.

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1846.



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By CHARLES T. GILL,

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PREFACE.

HAD I not some reason to think that the following pages may find their way to posterity, I should give them to the public without preface, note, or introduction; but from the extensive circulation and favorable reception which my former writings on Popery have met with, I am induced to believe that the present volume will be read long after I am cold in my grave.

I never valued *lip-service* of any kind, nor in any form; but I am not, on that account, insensible to public favor. I desire the friendship and good opinion of all men, especially of those who deserve the name of Christian, to whatever denomination they may belong. The esteem of such men is, in my mind, of inestimable value; and could I merit and carry it with me to my grave, I might calmly exclaim at the hour of dissolution, “O death, where is thy sting?” For me, under those circumstances, it would have none.

It will be seen from the following pages, although of a desultory character, (like all others which I have written on Popery, carelessly thrown together,) that they are chiefly intended for the perusal of my fellow-citizens of the Roman Catholic denomination. In their welfare I feel a peculiar interest, and, provided I can reach their hearts and judgments, by showing them the errors of their belief and ways, it is immaterial to me—as far as my literary reputation is concerned—in what manner or in what style of writing that object is accomplished.

Many, I am aware, have censured some of my former

writings; some denouncing them as *coarse*, and others, as unfit for female eyes; leaving me only one consolation, that no individual questioned the veracity of a solitary statement of facts recorded by me. I must, of course, except all popish critics, every one of whom has and will, as in *duty bound*, pronounce my writings *old lies*. I must admit that there were many among the readers of my books on Popery, who honestly and sincerely thought that much of my language and observations on the conduct and doctrines of popish priests, were unnecessarily harsh and severe. If these individuals would pause a little, and take into consideration the fact, that the object of my writings was to expose the immoralities of popish priests, but especially those committed by them in the tribunal of confession, they would soon see that such language as I have used was indispensable for the accomplishment of my purpose. How could American citizens understand the nature of those profli-gacies which popish priests are daily practising under the cloak of hearing auricular confessions, if I did not name them? How could they guard their children against the seductive practices of Catholic priests, did I not tell them how these seductions were accomplished? and how could I give them this information without using language unpalatable and almost offensive to chaste and delicate minds?

What do American readers expect from me? My object is, and has been in all my writings, to caution my Protestant fellow-citizens against the deceptive and criminal practices taught and encouraged by popish priests in the United States; and could this be accomplished by me, or any one else, in any other language than that of truth? Do Protestants expect that the gross immoralities of popish priests—at the bare mention of which my very soul sickens—can be expressed in refined or gentlemanly language, so as not to wound the sensibilities even of the good and virtuous? Could I walk upon eggs, and not break them?

Could the smoke of our chimneys take a due north direction, with the wind blowing directly from that point ? As well may these things be expected, as that I, who was educated a Roman Catholic priest, could speak of the vices of my former brethren in the Roman Catholic church in terms not calculated to give offence to those who knew nothing on the subject.

It is a source of pleasure to me, that even popish critics could not, in their malice, fix upon one statement of mine, which they could peculiarly designate as either embracing or implying a falsehood ; even Brownson, who is the hired calumniator of all Christians and of Christianity itself, dared not accuse me of untruth, nor even of being an assailant of popish priests or popery in any one instance in my life. I have always acted on the defensive, and never, until provoked and urged in self-defence, have I by word or deed given any offence to papists. But Brownson is beyond the pale of christian society, and it is not my province to follow him through the devious paths by which he has reached that unenviable position. Well may it be said of him in the language of the poet,

“ Spleen to mankind his envious heart possessed,
And much he *hated* all, but most the best.”

Why notice this man Brownson at all, except in prayer for his conversion ? There is some excuse for the conduct of this unfortunate being ; “ *durum telum necessitas*,”

“ With hunger stung and wild necessity,”

he had no other alternative than to hire himself to the popish church for the purpose of calumniating myself and all others who dare oppose her demoralizing doctrines. This *mastodon* of folly, inconsistency and infidelity, had at an early period of my writing, pronounced all my statements to be *old lies* ; but it is now well understood that this man, Brownson—better known as *Corporal Trim* of the Boston

Democratic Review—is no authority or competent witness in any case touching popery ; he is nothing better than a mere “ missourium ” of unmeaning words and bombastic sentences.

This is no place to notice those critics among Roman Catholics who have censured my books. Under existing circumstances, I consider their censure praise, and I think it will be looked upon as such by all unbiased Protestants ; but as I desire the confidence and good opinion of the great body of the followers of popery, it is proper that I should stand before them in as favorable a position as possible. This is a duty which I owe to them ; it is one which I owe even to Protestants, who are equally anxious with myself for their conversion. Many of these poor people are persuaded by their priests that I never was ordained a Roman Catholic priest, and that I never stood fair, in my clerical capacity, among my former brethren of the Roman Catholic church, or at least that I never was recognized as entitled to a respectable position among them in the United States. It is proper that I should disabuse the poor Irish Catholics particularly of this error ; I beg therefore to lay before them the following letter, the original of which is in my possession, and may be seen by any gentleman who desires it.

*Nos, JOANNES CONNOLLY, Dei et apostolico sedis gratia,
Episcopus Nov-Eboracensis, dilecto nobis in Christo
R^{do} D^{no} GULIELMO HOGAN Presbytero, salutem et benedictionem.**

Vita ac morum honestas aliaque laudabilia probitatis ac virtutum merita, super quibus apud nos fide digno commendaris testimonio, nos inducunt ut tibi, R. D^{no} GULIELMO HOGAN committamus, prout per præsentes litteras, usque ad revocationem, seu aliam nostram dispositionem valituras,

* This letter is published literally as it was written.

committimus manus seu officium deserviendi ecclesiæ Al-
banensi ejusque Districtui, ac ibidem exercendi munera
amarum curæ annexa ; nempe, Missam celebrandi, verbum
Dei prædicandi, Sacra menta administrandi, exceptis Con-
firmatione et Ordine ; in impedimentis matrimonii dispen-
sandi, modo non attingant secundum gradum consanguinitatis,
simplicem aut mixtum ; cæteraque munera perficiendi,
iis exceptis quæ requirunt characterem episcopalem, aut
facultates extraordinarias nobis a sede apostolica concessas.
Quapropter per misericordiam Dei te adhortamur, ut gregi
tuæ curæ concredito sollicite invileges, quasi de animabus
sanguine Christi redemptis supremo Judici rationem red-
diturus.

Datum Nov-Eboraci, die 22 Novembris, anno 1819.

Loco  Sigilli.

JOANNES CONNOLLY,
Episcopus Diocesis Nov-Eboracensis.

Roman Catholics will see from the above, that they have been in error, whether wilful or not in all cases I will not say ; but in justice to myself I am bound to state that all their priests must be aware of the fact that no clergyman among them stood higher in his clerical capacity in the United States than myself. All the *faculties* usually given to clergymen of the Roman Catholic church, have been given to me by the Catholic bishop of New York. I was regularly inducted into the charge of the Catholic church in Albany, and there exercised all the functions of my office without interruption, with acceptance to the Roman Catholics and citizens of that place, until, in utter disgust with the immoralities of some priest who had preceded me there, I felt it my duty to resign that situation ; and when, much against the wish of the citizens at large, as well as the Roman Catholics, I did resign, a vote of thanks was rendered to me by the citizens, without distinction of creed or party, for the services I had rendered in advancing the cause of

Christianity. A notice of that vote, together with the vote itself, was published in one of the journals of the city of Albany—the Argus, if I mistake not—in the early part of 1820. Among the many distinguished citizens of that place, who signed their names to this testimonial of their respect for me, was DE WITT CLINTON, in whose society I spent much of my time during my stay there. My first difficulty with the Romish church was in the city of Philadelphia, and the cause of that difficulty was one in which I now pride myself, and should gather around me every Roman Catholic in the United States. It was *their* cause; it was the cause of God, of scriptural science and civil rights that I struggled for; and if I am spared, I will call upon them for aid and support to carry out the principles which I then advocated, and for which I am ready—should my health permit it—to struggle and suffer again.

WILLIAM HOGAN.

Nashville, Oct. 26, 1846.

HIGH AND LOW MASS

IN THE ROMAN CATHOLIC CHURCH;

WITH COMMENTS.

“I know thee to the bottom ; from within
Thy shallow centre, to thy outmost skin.”

THERE is a period in the life of every man, when he feels peculiarly disposed to look around him, and examine the Divine plan of the spiritual and temporal government under which he is permitted to live. Every man who will abstract his mind for a moment from all sublunary considerations, must feel that he is an accountable being, and that he has, sooner or later, to render his account to that Sovereign Master, who alone has a natural and an unalienable right to demand it. If we may judge of others by ourselves—and we may safely do so, if we are honest and in earnest—nothing should engage our individual and national attention more seriously than a proper examination into the means and forces, which Providence has in operation for the education, spiritual and political, of man.

It is the duty of every living being endowed with reason, to see to this matter, and ask himself, what have I done, to forward the designs of the Almighty in my creation ? He is pleased to work by agents.

Any and every man is, or should be, an agent in forwarding the Divine plan of his creation.

The world—if I may use such an observation—was young. It is now old. It has had its hour of boyhood ; that has passed, or is passing away. It has had its hour of manhood too ; but whether that has passed as yet, or whether it has arrived at maturity, is what we know nothing about. When the social system—as far as we know it—was first formed, it enjoyed a strictly independent government ; that independence was not only political, but religious. In times that are gone by, when man was fresh from the hands of his Maker, when his life was without sin or sorrow, when his soul was without stain, and uncontaminated by crime, it breathed nothing but gratitude to its Divine Author ; his lips smiled with joy, and his eyes beamed with gladness, in contemplating the numerous sources of pleasure which his eternal Father had provided for his sole use and enjoyment. Man was, or ought to be, truly happy then ; but alas, he did not long remain so. If we take a survey of society, in the early hours of its formation, we soon find it filled with multitudinous and independent tribes, each tribe having its own form of government, and the whole country which they then occupied, having its own religion, which was local, and not universally received by others : Each nation, and almost each tribe, had its own god, and each god had its peculiar attributes. Things continued in this state until Rome gained the ascendent, and became the mother of nations, as well as of tribes. We must pass over the intervening periods

of history. Tribe after tribe, nation after nation, disappeared, and bowed the knee to imperious Rome. One after another of the primitive legislatures, that either cursed or blessed mankind until then, suddenly disappeared, and the earth seemed denuded of a free people and free religious institutions. This might have been expected; but it is not the province of the writer to inquire into the *ratio quare*. Suffice it to say, that the nature of things demanded it. Paganism arose, and for a time flourished upon the ruins of political religion and civil rights; but it carried within itself the elements of its own destruction and annihilation. St. Chrysostom observes,—and very properly too,—“The error of idolatry and paganism was by its own self extinguished.” True, it was destroyed, and that by its own self; but it was only for a moment. True it also is, that on those very spots, and in some of those identical places, where paganism once flourished and reveled in the midst of unbelief and impurities, altars were, and are now, erected to the worship of the Triune God. The local gods soon faded and vanished, and we know that the true emblem of Christianity,—the cross,—occupied those places where *stocks* and *stones* were once worshiped. But if Chrysostom lived in our days, did he live at the present moment, where I now write,—New England, the land of the Puritans,—could he accompany the writer into some of those churches, which conspicuously meet the eye in almost every town, every city, and every section of our country, would the saint have exclaimed in the full glow of his heart, as he once did, that “the

error of idolatry and paganism was by its *own self* destroyed?" It might have been extinguished, indeed, in the days of Chrysostom; it might have been partially buried, or at least hidden from the public eye; it might have been lost to view in the rising splendor of the pure blaze of Christianity. The Sun of Righteousness might, in the days of Chrysostom, have thrown an eclipse over the dim light of idolatry and paganism; but is idolatry extinguished now? Is there no idolatrous worship in New England? Have we no pagan rites or heathenish worship amongst ourselves? Would that the writer could answer in the negative. Would that he were gathered to his forefathers, and that Providence had thereby denied him the painful acknowledgment, that for some portion of his life, while he had been officiating as a Roman Catholic priest, it was his misfortune to witness and participate in idolatries, not less wicked, sensual, gross, and immoral, than those practised by heathens or pagans.

It is not my intention, as the reader probably knows, in advance, to write a history of the *decline and fall* of paganism; neither do I intend to give a treatise or a history of the progress of Christianity, or the consequent blessings arising from its establishment. My sole and only object is, in the following pages, to show to my fellow-citizens,—at least to those of them who suppose that idolatry is now extinct,—that they are mistaken. It flourishes now, as luxuriantly as ever, or nearly so. This is a bold assertion in a land of boasted freedom and universally reputed intelligence. It is almost a daring

assertion ; in a land of religion, Bible societies, tract societies, philosophical and literary societies—in a land, in which perhaps, more is done, more pains are taken, bolder efforts are made, and more prayers are offered for the advancement of science,—especially scriptural and christian science,—than in any other land or by any other people in the world. I almost shrink from the very thoughts of such an assertion as I have made. What ! it will be said, idolatry in New England ? Heathenish practices and pagan ceremonies among the children of the Puritans ? Stocks and stones and manufactured gods, worshiped in their very midst ? Idols, worse than idols, bowed to, and worshiped in their very presence ? Incense offered to gods of bread—baked crackers manufactured into gods—and all this in New England ? It cannot be, it will be said ; “ tell it not in Gath, publish it not in the streets of Es-kelon.” But I must repeat the assertion. It is so ; and when I produce facts which will defy denial, I will leave it confidently to any honest man in New England where I write or elsewhere, whether I am telling truth or not. ‘ I will venture the assertion, I will hazard it, without any fear of contradiction, that there is not an individual in the North American republic, or on the face of the globe, unbiased by prejudice, or uncorrupted by political or pecuniary interest, who cannot admit the truth of my statements, or who will deny that the cause of liberty is in danger from the spirit of paganism, which is now boldly striding from one end of this country to the other.

It is a well-received axiom, that similar causes produce similar effects. If this axiom be true—and it would be a contradiction in terms to deny it—what are the hitherto free citizens of this country coming to? Are we to share the fate of those ancient and independent tribes and governments, which were found settled along and around the Mediterranean, as far as the interior of the country was then explored? We know *their* destiny. It was a hard and cruel fate. Rome soon gained the ascendancy; tribe after tribe, and nation after nation, have been hurried along by the current of political power, towards Rome, then the mistress of the world. Take heed, Americans; examine well the causes which led to these results. Ask yourselves, were they not chiefly owing to the unsoundness of their creeds? Was it not the want of pure religion and a virtual denial of the living God that brought on and accelerated the downfall of tribes, and nations, and people, once as free and independent as you are? Was it not their idolatrous worship and heathenish practices, that swept them into the vortex of the power of Rome? And are not the same causes, at the present moment, hurrying you to a similar destiny? You are encouraging idolatry, as they did; and are you not thereby provoking, as they did, the anger of the living God?

I propose to show you, in the following pages, that you are, as a people, encouraging idolatry of the grossest kind upon record. I will not tax your credulity, by asking you to believe my own unsupported statement. I only ask your patient attention for a

short time, in perusing the popish Mass, just as it is now celebrated in this country. It will not, perhaps, be interesting to some of you ; it cannot add much to your general information upon any subject. It may, however, gratify the curiosity of all who have gone to a Roman Catholic church to hear Mass, and witnessed the solemn mummery, antic tricks, and ingenious jugglery of popish priests, during its performance.

I will give the Mass in Latin ; accompanying it, shall be its translation in English. I shall add nothing to the Mass ; the reader shall have it just as it is repeated in any popish church in Boston, or elsewhere. The following is the order of the Mass, according to the rubric of the Romish church.

Rubric.—Sacerdos paratus cum ingreditur ad altare, facta illi solita reverentia, signat se signo crucis a fronte ad pectus, et clara voce dicit.

Translation.—The priest being prepared, when he approaches to the altar, having made the accustomed reverence to it, signs himself with the sign of the cross, from his forehead to his breast ; and, with a loud voice, says,

R.—In nomine Patris, et Filii, et Spiritus Sancti. Amen.

Trans.—In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

R.—Deinde junctis manibus ante pectus, incipit antiphonam. Introibo ad altare Dei. *Minister res.* Ad Deum qui lætitiat juventutem meam.

Trans.—Then, having joined his hands before his breast, he begins the sentences, called the Antiphone.

—I will enter to the altar of God. *The Minister or Clerk answers*—To God who giveth joy to my youth.

R.—Postea alternatim cum ministris dicit sequentem Psalmum.

Trans.—After this, he repeats the following Psalm, alternately with the ministers or clerks :—

Psalmus 42.—*Judica me, Deus, et discerne causam meam gente non sancta ; ab homine iniquo et doloso erue me.* **M.**—*Quia te es Deus fortitudo mea ; quare me repulisti, et quare tristis incido, dum affligit me inimicus ?* **S.**—*Emitte lucem tuam et veritatem tuam ; ipsæ me eduxerunt et adduxerunt in montem sanctam tuam et in tabernacula tua.* **M.**—*Et introibo ad altare Dei ; ad Deum qui lætitificat juventutem meam.* **S.**—*Confitebor tibi in cythara, Deus, Deus meus ; quare tristis es, et quare disturbas me ?* **M.**—*Spera in Deo, quoniam adhuc confitebor illi ; salutem vultus mei, et Deus meus.* **S.**—*Gloria Patri, et Filio, et Spiritui Sancto.* **M.**—*Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.* Amen.

Trans.—Psalm 42. Judge me, O God, and distinguish my cause from the nation that is not holy ; from the unjust and deceitful man deliver me. **M.**—Since thou, O God, art my strength, why hast thou cast me off, and why do I go sorrowful while the enemy afflicteth me ? *Priest.*—Send forth thy light and thy truth ; they have conducted me, and brought me to thy holy mount and tabernacles. **M.**—And I will go to the altar of God, to God who giveth joy to my youth. *Priest.*—I will praise thee upon the harp, O God, my God. Why art thou so sad, O my

soul, and why dost thou disquiet me? *M.*—Hope in God, for I will still praise Him, the salvation of my countenance, and my God. *Priest.*—Glory be to the Father, and to the Son, and to the Holy Ghost. *M.*—As it was in the beginning, is now, and ever shall be, world without end. Amen.

R.—Sacerdos repetit antiphonam. Introibo ad altare Dei. *M.*—Ad Deum qui lætitiat juventutem meam.

Trans.—The priest repeats the Antiphone. I will go unto the altar of God. *Res.*—To God who giveth joy to my youth.

R.—Signat se dicens, Adjutorium nostrum in nomine Domini. *Res.*—Qui fecit cœlum et tellus.

Trans.—He signs himself with the sign of the cross, saying—Our help is in the name of the Lord. *Res.*—Who made heaven and earth.

R.—Deinde junctis manibus, profunde inclinatus facit confessionem.

Trans.—Then having joined his hands, and bowing lowly, he makes the confession.

R.—In missis defunctorum et in missis de tempore a dominica passionis usque ad sabbatum sanctum exclusive, omittitur Psalmus “Judica me, Deus,” cum “Gloria Patri” et repetitio Antiphonæ; sed dicto “In nomine Patris,” “Introibo,” et “Adjutorium,” fit confessio ut sequitur.

Trans.—In masses for the dead, and in masses during passion week, the Psalm commencing with “Judge me, O God,” also the “Glory be to the Father,” and the repetition of the Antiphone, are omitted; but having said “In the name of the Father,”

&c., the Introibo and the Adjutorium, confession is made as follows:

R.—Confiteor Deo omnipotenti, beatæ Mariæ semper virginis, beato Michaeli Archangelo, beato Johanni Baptista, sanctis apostolis Petro et Paulo, omnibus sanctis, et vobis, fratres, (vel tibi, Pater,) quia peccavi nimis cogitatione, verbo, et opere, (percutit sibi pectus ter, dicens,) mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Johannem Baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et vos, fratres, (vel te, Pater) orare pro me ad Dominum Deum nostrum.

Trans.—I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, to you, brethren—(or to you, father) that I have sinned exceedingly, both in thought, word and deed, (here he strikes his breast three times) through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, brethren, (or you, father,) to pray to our Lord God for me.

Is this confession not in itself, blasphemy? In the whole history of the Christian church, we find nothing to warrant it. It was not, for upwards of a thousand years after the resurrection of our Savior, that such a confession or declaration of sins, was even thought of. It might well be supposed, (and

who but an infidel, or idolator, could suppose otherwise,) that when man feels conscious of sin, he should confess his guilt, and ask forgiveness from Him, whom he has offended, and who alone, through the merits of his Son, Jesus Christ our Redeemer, could pardon it ; but no, this is not enough, according to the doctrine of the *infallible* church of Rome. It is not enough that God the Father should be invoked, but the whole body of saints must be called to his aid, to obtain forgiveness of sins. How do Roman Catholics justify themselves, in the use of this blasphemous form of confession ? There is not one of the standard writers in the Romish church, before the tenth century at least, who considers it essential or necessary ; even the council of Trent, which sat about as late as three hundred years ago, does not go further than to teach the poor Catholics that it is *good and profitable* to invoke the prayers of the saints ; but that council no where teaches that it is necessary to pray to the saints. Why then will our fellow-citizens of the Roman Catholic church continue a practice unwarranted by any divine law or precept ? What excuse will they make, or what reason can they assign, for thus departing from the early Christian practice of praying to God alone ? Let us hear some of the reasons which they give, and let us rather pity their infatuation, than censure their motives, which, (among the laity at least,) we may presume to be sincere. I have, of course, during my life in the ministry of the Catholic church, frequently asked myself, why, with many others, I used the above unchristian and un-

scriptural form of confession. I have frequently put the question to myself, why not prostrate myself in spirit before my merciful Father, and ask him alone, through the merits of his Son, to pardon and forgive me any trespasses I might have committed against him ; but I invariably tried to justify myself, by having recourse to that stale and canting argument, which the unprincipled priests of the Romish church inculcated upon my mind, when young and under their influence, viz. the Almighty Father would deem it presumption in me, or in any other sinner, to approach him without a Mediator, or mediators. They left an impression upon my mind when young, that there were many mediators between the Father of mercies and his guilty children, and with the craft and cunning which the father of lies alone could suggest, they left upon my mind a belief which it took years to eradicate, that the best mediators between me and my God were the Virgin Mary, Peter and Paul, and a whole rabble of saints, who, if now living, (at least, many of them,) would disgrace our penitentiaries. Under these circumstances, I cannot speak unkindly or harshly of Roman Catholics who go to confession, and use that form to which I have above alluded. I only speak harshly of them, when I see them continue in wilful error, and the dupes of priests whose interest it is to keep them in darkness.

It is not to be much wondered at, that in Roman Catholic countries, the human mind should be reduced to any and every state of degradation. The mass of the people, in those countries, are willing

and content that all the sciences, all seminaries of education, and all their halls of legislation, should be in the possession and under the direction of their priests ; and history tells us what use they have made of those privileges.

Will the reader permit me to give one instance of the use which a Roman Catholic priest once made of his education and remarkably fine talents ? I have recently been reading a work written by a native of Rivano in Tuscany, one Bartholomew Albizi, a Romish priest, greatly distinguished for his learning ; an historian, a philosopher, and a pulpit orator, who would do honor to any age or any country ; and what, reader, do you think was the subject of a work, written by him about twelve hundred years ago ? He was a friar of the order of St. Francis. He wished for the appointment of Superior, in the order to which he belonged ; and to gain this office, without much opposition or dissatisfaction, he wrote a work on the *equality* of the dignity of St. Francis, and Christ. This work was so well received, and became so popular with papists and their writers, that it was reprinted, and several thousand copies of it circulated, only about four hundred years ago. In this work, the writer proves, or tries to prove, that our Lord Jesus Christ was the forerunner of St. Francis, and the divine mission of the saint is proved by some of the most astonishing miracles that ever edified the *infallible* church of Rome, or ever amused Protestant heretics. Will the reader allow me to give him one or two instances of the nature of those miracles by which it was clearly proved that the

Savior was the forerunner of St. Francis? St. Francis, as this reverend and learned Roman Catholic priest tells us, made a snow woman, and breathed a living spirit into the congealed mass. Don't laugh, fellow-christians—the woman lived, moved, and had a being; Bishop Hughes or Bishop Fenwick will tell you, that this is a "fixed fact;" but if you still should be heretic enough to doubt it, the ex-reverend *changeling* of the Boston Democratic Review will prove the fact, to the entire satisfaction of any man, whose mind, like his own, possesses such versatility and succession of ideas, as not to remain the same for the ninety-nine hundredth part of a minute, or what some of the Popish theologians would tell them, in their school cant, *instans rationis*. Another miracle, we are told by this writer, of equal magnitude, and surpassingly miraculous, was performed by St. Francis. It corroboratively proved, as the great *changeling* will tell you, that Christ was the veritable forerunner of St. Francis. The saint happened to be taking an airing in one of the neighboring woods, and what did he meet, think you, reader, during his walk and meditations? He met with a ravenous wolf; but his wolfship was so sick and feeble, that he was incapable of motion in any direction for any purpose; he cast his faint eye, and in mute eloquence beseeched the saint to restore to him his lost health, and the use of his feeble limbs; the saint, as the learned theologian Albizi tells us, was moved with compassion for the poor sufferer, and consented to cure him if he would promise to devour no more sheep. We have still

from the same writer another evidence that Christ was the forerunner of St. Francis. This places the fact beyond all dispute, and is as clear and plain as any proposition, or any statement, or any opinion ever advanced by the great *changeling* of the Democratic Review, during his highest flight into the regions of transcendentalism. St. Francis happened to be acquainted with a neighboring physician, or as Byron would call him, "*legalized assassin.*" The saint, strange as it may appear on first intuition, prayed that the said physician should die; and die he did, sure enough; but the prayers of the saint were heard, only to give him an opportunity of restoring him to life, and leaving on record, amidst the archives of Rome, satisfactory evidence that Jesus Christ was the forerunner of St. Francis.

When men are permitted to assume the name of the ministers of Christ, and authorized by a body of men composing a large portion of the human family, to impose such fables, as veritable facts, upon a portion of the children of God, what is to be expected from them? What are free Americans to hope from an intercourse with them, and how great must be the accountability of our legislatures and states to build houses of worship and education, where such fooleries and fables, as I have above stated, may be inculcated and taught to the children of the present generation? I remember well, when a child, how such fables used to delight me: I believed them, because they were told to me by my priests. Though descended from parents of more than ordinary intelligence, yet I did not question any

statements, the veracity of which was vouched for by my priests; and hence it is, that for years I have ceased to feel the least surprise at that ignorance of every principle of true Christianity, under which foreign Roman Catholics, in this country, are laboring. Why should we therefore wonder, that they go even to Mass, to witness ceremonies fitting only for mountebanks, and excelling even those performed by Trippet, whose head-over-heels tumbling and whirling and twisting, the Right Rev. Bishop Rabelais, of the Roman Catholic church, rendered so famous in history.

All the misfortunes of the Roman Catholics may be traced to their church and to their priests. "Hoc fonte derivata." To these sources are to be attributed all the mummeries of Masses in their churches; to those causes are to be traced their idolatrous mode of confession, their belief in almost numberless mediators between God and man, their impiety in flying for succor and remission for sins to St. Mary, St. Paul, St. Peter, and all the other saints, in place of a direct appeal to God, who alone can grant it. Darkness, as I have stated in the beginning of this volume, hung for a time over the primitive tribes and nations, which originally composed the nucleus of society. But how is it now? Gloomy clouds of superstition hang, like a pall of death, over the present world. Does it not seem, when we go into a Roman Catholic church, and witness the *puerilities* and heathenish idolatries which we see practised there, and which, we know from history, are practised over more than one half of the civilized world,

that the rays of the Sun of Righteousness are actually intercepted from us? Does it not seem as if Satan had triumphed, and that primitive Christian simplicity had vanished from the earth, leaving behind it nothing but its ruins, which, in their proportions, still retain, though feebly shadowed, traces of their original beauty? Darkness is once more, I apprehend, in the language of a modern writer, on the face of the earth; it is upon the people, on the church, and on the priest; it is upon the altar, and upon the ritual; it is upon the sanctuary, upon the worship, and upon the worshipers; and as the same writer continues to express it, the languishing gates of Zion mourn, that God had forgotten her; but he has not—He will remember his church. He has a remnant of his church yet remaining; and though that remnant be scattered and trodden down by apostate and idolatrous Rome, their cries for deliverance will be heard; the Spirit of God will move upon the troubled waters, and all will be still again.

But to return to the subject of the popish Mass. Roman Catholics assign as a reason for confessing their sins to others, besides the God whom they are supposed to have offended, that it would be presumption in them to appeal to him immediately, and that it is more proper to do so through others, whom they suppose to have influence with Him. This is an impious belief; it is an expression of distrust either in the power or willingness of God to pardon the trespasses of his erring children. The single idea of a doubt whether God is willing to forgive us our trespasses, or that he has delegated another

to do so for him, is in itself rank blasphemy. He is our Father, and are we not his children? Does he not say to us, Matt. vii. 8, 9, "What man is there among you, of whom, if his son ask bread, will he give him a stone? or if he ask of him a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask him?" Unfortunate Roman Catholics, what more do you require? The God of glory acknowledges that he is your father, and thus admits the endearing relationship of a father to his children, between himself and you. What more do you want? Would a child, truly repentant for offending his father, ask another to intercede for him? would he not prefer going to his father, and asking his forgiveness? Would he apply to A, B, or C, to intercede for him? Surely not. When the disciples asked their Lord and Master to teach them to pray, did he tell them to ask an intercessor to go and interfere for them? Did he say to them, You are not worthy to appear before me; ask the virgin Mary, the holy apostles Peter and Paul, and all the saints, to intercede for you; otherwise I can pay no attention to you? The Scriptures do not tell us that he intimated to them the propriety of such a course of conduct; far from it—Go, said he, go to the Father; by which we are taught to consider that God is our Father, he having been reconciled to us through Jesus Christ, his only-begotten Son. *Ask Him*, said the Lord Jesus Christ to his disciples. What need is there then for intercessors? I would entreat

of you, Roman Catholics, to banish from your minds all doubts and all fears ; there is no occasion for intercessors between your Father, who is in heaven, and yourselves, sinners. John iii. 16—"God so loved the world, as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Away, then, with all other intercessors. Heed not the infidel and blasphemous cant of your popish priests, who would withdraw your allegiance from your heavenly Father, and transfer it to the Pope of Rome and his heathenish myrmidons. Close up your ears, and your hearts, too, against the seductive sophistry of your deceitful priests. When they tell you to ask the intercession of the blessed Virgin, Peter, Paul, and all the saints, tell them you cannot hear to them, that you can no longer be deceived by them ; that you are bound to believe the word of God in preference to their word ; tell them that the apostle John informs you that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John ii. 1. If the wily Jesuit, or secular Romish priest, should still urge upon you the necessity of confessing your sins to the saints, and asking forgiveness through their intercession, answer them fearlessly in the language of St. Paul, 1 Tim. ii. 5, "For there is one God, and one Mediator between God and man, the man Christ Jesus." Tell the crafty priest, that the doctrine which he is trying to impress upon your mind, is palpably at variance with that which was taught by the inspired apostle Paul, and reduced as you are to the alternative of believing him and his *infallible*

church, or St. Paul, that you must discard his counsel and the authority of his church, since you find them at variance with the letter and spirit of inspiration. Tell them that you have seriously and prayerfully examined the above words of St. Paul, and that you cannot, without a distinct avowal of your unbelief in inspiration, withhold your assent from them. Assure your *reverend* instructor that St. Paul confirmed still more distinctly, if possible, your entire belief in the above text ; for he says again, Heb. vii. 25, “ He (that is, Christ the righteous) is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” Perhaps the priest who hears your confession, will further press upon you the authority of his *infallible* church ; undoubtedly he will assure you, in the slang and usual twaddle of popish priests, that his church is founded upon a rock, that the gates of hell cannot prevail against her ; that St. Peter, one of the saints to whom you confess, holds the keys of the kingdom of heaven, and that though he is long since dead, and in glory, the aforesaid keys are still held in safe keeping by his successor the Pope of Rome, who can let you in and out, as he pleases, or as it may please the *infallible* church. He will tell you that those texts of Scripture to which you refer,—and which you never should have read,—are of no weight against the authority of the *infallible* church. Reply to him, I entreat of you, Roman Catholics, in the words of Jesus Christ himself, which you will find in the Gospel by John, xvi. 23. “ Whatsoever ye ask the Father in my

name, he will give it unto you." This is plain language. It is not necessary to ask the infallible church to explain the meaning of this passage ; no priest need be consulted as to its proper interpretation. "If you ask any thing of the Father in my name, he will give it to you," says the Lord Jesus Christ. But what says the priest,—the popish priest I mean,—to the sinner who feels that he has offended his God and his Maker ? What does he say to you, poor duped and deluded Roman Catholic ? I will tell you what your priest says : I know what he says, because while acting as a Roman Catholic priest, and before my eyes were fully opened to the light of the gospel, I have often told hundreds and thousands of you so myself ;—*Come to me to confession* ; confess to the saints and angels ; unite them all together ; confess your sins to them and to me, and I will forgive you. Do I state untruths to you ? Am I deceiving you, Roman Catholics ? If I am, tell me so, and I will apologize to you and the world at large, for being guilty of the heinous crime of wilful deception.

I am aware that the most deceitful practices have been resorted to, to reduce you down to the humiliating position in which you are now, in relation to your spiritual interests ; but it is not too late to recover the ground which you have lost. I once felt as you do ; my thoughts on religion were like yours : but the day-star from on high has been pleased to visit me. I have no object in deceiving you. I entreat of you to come out from that spiritual darkness in which an interested and avaricious priesthood

have bound, and will forever keep you, unless the Lord in his mercy interfere in your behalf. The priest who will tell you to invoke the intercession of the Virgin Mary, is designedly and wilfully your worst enemy. It is true, this is harsh language; but who can suppose that your priests and your church are ignorant of the gospel? And if they are not, the legitimate inference is, that they are wilfully deceiving you, when they require of you to make, during the performance of the Mass, or in private, such a form of confession as I have given in a previous page. Almost all your prayers and supplications are addressed to the Virgin Mary. Why is this? Have you any scriptural authority for it? You offer a hundred supplications and prayers to the Virgin Mary, to one that you offer to God, the Father, Son and Holy Ghost. You repeat the *Hail Mary* one hundred, yea, one thousand times oftener than you do the Lord's prayer upon the mountain. Is it not so? Do you deny it? But why is it so? "Blessed is the fruit of thy womb," exclaimed the woman in the gospel; but did the Lord encourage these ideas, which this woman honestly entertained? I say, honestly, because she did not know better then. But it is not so with you, Roman Catholics. You ought to know better, and you would know better, if you would only turn a deaf ear to the language of your licentious priests, and listen to the voice of God as revealed in the Scriptures. What was the reply of the Savior to the woman who exclaimed, "Blessed be the womb that bare thee?" "Yea, said the Savior, yea, rather blessed are they that hear the

word of God, and keep it." Luke xi. 27, 28. You will find again, in Matt. xii. 46, that upon a certain occasion, when our Lord was teaching and speaking to the people, that some one who happened to see the Virgin Mary in the audience, observed to him, "Behold thy mother!" Now the Romish church, and her learned doctors, would—impliedly at least—teach their followers to believe that the moment Jesus heard this intelligence, he would repair to his mother according to the flesh, and ask her what was her request, or what she would have him do for her. But what was the answer of Christ Jesus? It was this,—and I wish those Roman Catholics who devote so many hours, and spend so much money for Masses and in prayers for the intercession of the Virgin Mary, would bear it forever in mind: "Behold," says the Savior, stretching forth his hand to the audience who stood around him, among whom was his mother, "behold my mother and my brethren! for whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The whole doctrine of the Romish church in relation to the Virgin Mary, is erroneous, unscriptural, blasphemous, and invented by man, solely for the purpose of increasing the revenue of their church by masses said in honor of her, prayers offered at her shrines, wells consecrated to her glory, and for other purposes, such as relieving souls from purgatory, &c. to which I will allude hereafter.

I have said that the doctrine of the Romish church in relation to the influence which papists supposed the Virgin Mary had with Jesus Christ, as her son

according to the flesh, was erroneous and blasphemous. And I have said so truly, as appears from the language and conduct of Jesus Christ himself. He never acknowledged any relationship but that which he had with his Father in his mediatorial capacity. The idea of relationship according to the flesh, giving to Mary any influence over her Son, is expressly denied by the Son himself; and thus poor deluded papists, who offer prayers, Masses, and incense, and indulge in such unmeaning buffoonries, in trying to glorify her, will find,—if permitted by their priests to examine the Scriptures,—that the Lord Jesus Christ never, even once, called her mother; even when hanging on the cross, he thus addressed his mother, who stood beneath the fatal tree on which he was tortured, and John the beloved disciple, who stood by her, “Woman, behold thy son;” and to John he said, “Behold thy mother.” There are some negative, that are even stronger than positive proofs. This is one of them. It shows more clearly, if possible, than any positive assertion to that effect, that Christ wished to repudiate the belief, or even supposition, that his mother could have any influence over him. Add to this the fact, that none of the apostles speak of Mary in their epistles. But the Romish church believes, or pretends to believe, that none of her rites, services, or duties to God, can be performed correctly, if the influence of Mary over her Son are not loudly and prominently exhibited and sung. I remember, not many years ago, having had a conversation with a Roman Catholic, who was just about extricating himself from the

trammels of popery, and who seemed willing to enter into conversation with me, even though I was a heretic. I have tried to reason with him on the popish doctrine of praying for the intercession of the Virgin Mary, in order to obtain the remission of sins. I quoted some of the above texts, to show him that the doctrines of the Romish church were erroneous on that subject ; but I fear my friend is still in error, for he replied, as Roman Catholic priests and their followers do, say, in the language of Mary herself, “ All generations will call me blessed ; ” and Elisabeth said, “ Blessed art thou amongst women.” In vain have I told him—at least I fear so—that the Lord says, in one of the above passages, “ Rather, blessed are they that hear the word of God and keep it.”

It has often appeared strange to me that Roman Catholics, who seem to repose so much confidence in the Virgin Mary, and rely so much on the efficacy of her intercession with her Son, should not be willing to obey her instructions and personal advice to themselves and others. I know of but one precept, which has been given by the blessed Virgin herself, and it appears that consistency—even if the voice of truth itself were silent—ought to oblige Roman Catholics to yield implicit obedience to that precept. If the Virgin Mary, as the Roman Catholics tell us, is worthy to be called *Queen of glory, Mother of truth*, and other such names and titles, she must be entitled to credit for veracity, in every thing she says ; this is no more than reasonable, to say the least of it, for if she is entitled to all the reverence and homage which papists pay her, her precepts

deserve, at least, to be obeyed, and are worthy of unqualified acquiescence in all things which they contain. I beg the attention of all Roman Catholics to the following counsel which the Virgin Mary gives them : " Whatsoever He saith unto you, do ye." This is as plain as language can make it. She tells in express terms all her blind worshipers, who pray to her—or if papists will have it so—who only pray to her to intercede for them, not to look to her any longer, but to depend solely on the Son of God, who commands them to obey his will as it is revealed in the word of God. Jesus himself never paid any attention to the interference of the Virgin Mary, in the business of his divine mission, and when she did interfere, he even reproved her, as was the case at the marriage in Cana : " Woman," said Jesus on that occasion, " mine hour is not yet come."

I would ask papists to consult the ancient liturgies and the primitive fathers in the church ; can they find among them, that confessions were made to any but God and the three persons of the blessed Trinity ? How truly prophetic was Timothy, when he made use of the following passage ! " Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

I would ask every Roman Catholic who believes

in the truth of revelation, to read this passage, and examine it well. Who can read the prohibitions alluded to, by the apostle, and commanded to be practised by the followers of popery, and honestly say, that they are not the doctrines of devils? I have quoted from the fathers of the church, or rather I have asked Roman Catholics, whether their ancient liturgies have left any records to prove that confessions were made to virgins, saints, apostles, or priests. Let me not be misunderstood. I did not intend, by any means, to convey the idea that the holy fathers of the Romish church were good and decisive authority in any case. There is no theologian, or well-read scholar in ecclesiastical history, who does not know that the *holy fathers* of the Romish church are entitled to little or no credit in a great number of cases. They contradict each other in some of the most important cases. It may also be said of the liturgies of the Romish church, that they are no evidence in a vast number of cases, indeed I am safe in stating, that they are no evidence at all; they are continually contradicting each other, and in any well-regulated court of law or equity, their testimony would be altogether and peremptorily rejected. *Falsus in uno, falsus in omnibus*, is a safe, if not a sound rule in law.

I will, in a future part of this volume, show to Roman Catholics some of the bad effects which indirectly flow from the odious practice of confessing their sins to saints, angels, and priests.

But let us return once more to the popish Mass. As soon as the Confiteor, or confession, is over, the

priest pronounces an unqualified absolution, signing himself with the sign of the cross, and proceeding with the Mass in the following words: “*Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.*” *Trans.*—May the omnipotent and merciful Lord grant us indulgence, absolution and remission of our sins.

The priest then goes on to say, “*Miseriatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.*”

Trans.—May the Almighty God be merciful to you, and forgiving all your sins, bring you to life everlasting.

This is what the priest calls absolution ; but it differs from the absolution which is given to those who make a private confession to the priest, only, however, in one respect, that in the private confession, the priest adds to the above, which are hidden from the public eye, the following words—*Deinde te absolvo a peccatis tuis, in nomine Patris, et Filii, et Spiritus Sancti.*

Trans.—I absolve thee from thy sins in the name of the Father, Son, and Holy Ghost.

See, fellow-citizens of the Roman Catholic church, how your priests deceive you, and impose upon the credulity of a generous people who liberally and hospitably support them. In the public confession that is made at Mass, there is, seemingly, nothing so very objectionable. It does not appear, from the form of absolution which the priest gives at Mass, that he arrogates to himself the power of forgiving

sin ; in that form he only prays that God may grant absolution and remission of sins ; but when you privately confess to the priest, he adds the words—*Ego te absolvo a peccatis tuis, I absolve thee from thy sins.*

Here the priest blasphemously pretends to exercise a power which belongs to God alone. But hardened as the priest is in vice, and deeply plunged as he is in the idolatries of popery, he cannot, he dare not acknowledge, in a Protestant country, that he possesses the power of forgiving sins ; and when the Protestant Christian asks him, whether he does or can forgive sins, he adroitly evades the question, or rather suppresses the truth, by saying, *I can only pronounce them to be forgiven.*

Let me now ask you, fellow-citizens of the Roman Catholic church, are you not ashamed of being so long the dupes of your church and your priests ? Many of them know and feel that they are deceiving you ; others of them are extremely ignorant, and infinitely below the standard by which their learning and general information are measured by Protestants. I have confessed myself, week after week, and year after year, both before and after I became a Roman Catholic priest, and I never received absolution for sins, as you blasphemously term it, except from the priest himself, not by asking it for me through the mercy of God, but by pretending to give it to me himself ; not by declaring that my sins were forgiven by Almighty God, but forgiven by himself. I can also declare, and some of you know the truth of it,—for many of you have con-

fessed to me, over and over again,—that I never gave you the least intimation, by word or deed, that I had not the full power, in my capacity as a Romish priest, to forgive and pardon sins, at least up to the year 1822, when first I appealed to the papists of Philadelphia to unite with me in devising some means to abolish the supremacy of the pope, auricular confession, &c. &c. in the United States; and had my advice then been taken, or even my suggestions carried out, it would have saved American Protestants millions of dollars, and rescued our republic from the dangers which now threaten it, and which, if Providence does not interfere, will ultimately crumble into ruins. Unfortunately, at the period of my appeal to the Philadelphians for some reform in the church of Rome in this country, things were not right then for any change; even the possession of wealth was more coveted than the possession of virtue. The ideas which American Protestants and foreign Roman Catholics had of right and wrong, in matters appertaining to government, were of a confused character; neither party felt the pangs of want, the iron hand of despotism was not felt by either, the political system under which we then lived, was thought to have arrived at perfection; the warning of Washington, Jefferson, Madison, and others,—long-headed and far-seeing patriots,—were either forgotten or disregarded. The *summum bonum*, or chief good of man, seemed to be placed in riches, petty splendor and wealth; virtue, love of country, love of home, education, and, above all, love of the Word of God, with all the fine sensibili-

ties of the heart and soul, which its perusal never fails to evolve, were almost lost sight of, or sacrificed on the altar of wealth. It is only now that we are beginning to feel some of its consequences. We have too long neglected the moral system, which alone should govern a people that wish to be moral themselves, and whose example should be evidence of their gratitude to God for such blessings as we enjoy in this country. The following beautiful passage in Bolingbroke's works,—though his lordship was one of the rankest infidels of the day,—made a strong impression upon my mind when last I perused it.

“It seems to me (says Bolingbroke) that in order to maintain the moral system of the world at a certain point, far below that of *ideal perfection*, but however sufficient, upon the whole, to constitute a state easy and happy, or, at the worst, tolerable; I say, it seems to me that the Author of nature has thought fit to mingle, from time to time, among the societies of men, a few, and but few, of those on whom he is graciously pleased to bestow a larger portion of the ethereal spirit than is given, in the ordinary course of his providence, to the sons of men. You will find (continues Bolingbroke) that there are superior spirits, men who show, even from their infancy, though it be not always perceived by others, perhaps not felt by themselves, that they were born for something more and better. Their talents denote their general designation.”

How true this is, fellow-citizens! how plainly have we seen it, and how little advantage have we derived

from the fact that we have had many such spirits among our own ancestors! There were among them men so distinguished by nature from the mass of mankind who now compose the present generation, that, if now living, they would seem to belong to a different species. Scarcely any such men live now-a-days; there are but comparatively few of our present mixed population, whose presence or absence would not be equally unperceived, if chance or that volatile and nick-named god, *Vox populi*, had not raised them to stations where their stupidity and their vices make them only a public misfortune. There are some glorious exceptions among our public men of the present day; they are but few, to be sure, but still they are brilliant and dazzling. Whether such men may be continued amongst us for any length of time, is known only to Him who seeth and knoweth all things; but whether they are taken from us or not, whether they retire from the world for a moment or for eternity, they leave behind them a degree of splendor and virtuous usefulness, which will long survive them.

Among the illustrious patriots of the present day, I trust it will not be deemed any invidious distinction on my part, should I mention by name, one individual, with whom I have the honor of a personal acquaintance. I allude to the Hon. JOHN C. CALHOUN, of South Carolina. It is the fate of illustrious men, or perhaps I may say, it is their misfortune, either to be conspicuously good or notoriously wicked. It is their destiny to be one or the other. Whenever they take a part in public life, the effect can

never be indifferent—they become either the ministers of Divine vengeance, and their course through life is marked by desolation, the shedding of human blood, and oppression, or they become the benefactors of mankind and the guardian angels of their country, by devoting the energies of their great minds in trying to procure peace, liberty, and the free exercise of civil rights for all who are entitled to those blessings. Such a man do I consider John C. Calhoun; and until such men are selected for civil honors and high public functions, the great moral interests of society must wither and fade.

I am aware that this distinguished patriot, John C. Calhoun, has his enemies; and who has not? Some dislike his free-trade principles, although those principles are meeting with the general approbation of mankind, and in all probability are likely to become universally adopted. Others disapprove of his views of institutions *peculiar* to the southern section of our country. Let not the reader misunderstand me here; it is not my intention to interfere, or even give an opinion upon any of the great political questions which now agitate, not only the citizens of our own republic, but others. I must, however, say, in defence of an individual to whom God has given a larger portion of his *ethereal spirit* than falls generally to the lot of man, that John C. Calhoun is not properly known, nor have his views of the institutions of the South been duly estimated. He is emphatically a lover of peace. He is the friend of morality and good will among men. He wishes to see the "will of God done on

earth, as it is in heaven." War and bloodshed receive no countenance from him. Those who disapprove of his views of the *peculiar institutions* of the South may, or may not, be sincere; but before they condemn the views of Mr. Calhoun, they should first recollect that there are but two modes of social existence for human beings,—freedom or slavery. Man must be left to the consequences of his own crimes and errors, and be thus left free according to his opinion, or society must guard against them, by preventing or punishing them. Which will the opponents of John C. Calhoun have? Which will abolitionists and the friends of popery choose? I would say to them individually, *Utrum horum mavis accipe*, take your choice. It would be well if all men could be free, could have good wages and comfortable homes, and I will not say but it is the duty of all men to try and effect this; but is this state of things, which our modern apostles, William L. Garrison, Abby Folsom, Abby Kelley, and *Cyrus surnamed Lamson*, advocate with so much zeal, possible? Is it not a mere *Utopia*? If we have no slavery, all must be upon an equality, and according to the doctrines of our modern apostles, (who differ with John C. Calhoun, the Hon. William H. Haywood, of North Carolina, and others,) a large portion of society will have to be reduced to the condition of slaves, or the slaves will have to be raised to the condition of freemen. There must be no restriction upon their vices, they must be allowed to follow their natural instincts, without let or hindrance; those that are industrious must support those that are

lazy ; no inducement must be given to a life of prudence and economy ; the accumulation of wealth would be useless ; there is no alternative, as it appears to several who understand this question better than I do ; either slavery must exist, or such restrictions must be laid upon the errors of mankind, and upon instinct itself, as society could not tolerate, and how is this to be done ? Perhaps the revilers and the opponents of John C. Calhoun may be able to tell. Perhaps those who disapprove of the southern principles of J. C. Calhoun, who by the by are nearly all abolitionists, however ingeniously they may deny the fact, may wish to substitute for our free-formed government the semi-papal government of Austria. Abolitionists, or, in other words, the friends of popery in the United States, would prefer that government, or any thing favoring popery, to any form that may savor of Protestantism. But if they will reflect for a moment, that though a popish or Austrian government may provide for the comfort of the slave, it imposes upon him the severest restrictions—restrictions which the slave even in South Carolina or Georgia will not tolerate for a moment, and which the hardest master has not been known to enforce. No one is permitted to marry in Austria, except he can satisfy the authorities that he can support a family. Do abolitionists and papists wish such a form of government amongst us ? If so, they may rest assured, they will soon burst asunder the existing form of society, and prepare our people for a papal throne amongst us.

When those public places of trust and distinction,

for which, as I have intimated, Nature fitted and fashioned great and good men, are not given to them, but are bestowed upon knaves and fools, or both, what is to be expected from a government in such hands? It becomes a nuisance, and not a blessing, until finally the great principle of morality itself, without which neither individuals or nations can prosper, becomes utterly extinct.

Had the counsels and warnings of some of our ancestors been attended to, in due time, by some of their degenerate descendants, how different would be our condition now? Had the prophecies and predictions and advice of Washington made a due impression upon the American mind, would any man dare to rise amongst us, or be allowed citizenship in our very midst, or dare to proclaim in our cities, on our streets, in our highways and by-ways, in our valleys, and on our hill tops,—what, fellow-citizens, would he have dared to proclaim? Shall I mention it? It was this, (I quote the very words,) “AMERICANS SHAN’T RULE US.” If the counsels of Washington had been followed, if we were upon our guard, as every American, and American citizen ought to be, would Bishop Hughes, of New York, an obscure upstart, whom no one knew until he was accidentally elevated by a foreign power to a station which enabled and qualified him to act the spy and a traitor to our American government; would he have countenanced such a proclamation? Did not Jefferson too,—one of the illustrious sages of our country,—caution our citizens against foreign powers and foreign influences? Did not Madison also warn

us against foreign intrigue and the introduction of despotic principles into our republic? Did not La Fayette, who was himself an European and a foreigner, and who knew better than any other man (even among those whom I have mentioned) the hatred of foreign governments to our republican institutions; did he not, I repeat it, say, that if ever this Union was dissolved, it would be done through the instrumentality of popish priests, every single individual of whom is a sworn subject of a foreign power, the Pope of Rome, and two of whom have been recently appointed, by the present President of the United States, chaplains in our American army. I mean no disrespect, and I would ask candidly, whether President Polk knows any thing of the Roman Catholic faith? Does he know that the popish creed, as now taught and practised, is a sort of political religious system, at variance with every Protestant principle recognized by our government, or indirectly embodied in our constitution? Does President Polk understand, or is he aware of the fact, that each of those chaplains, as well as each and every individual Roman Catholic priest and bishop in the United States, and elsewhere, is bound by a solemn oath to hold no faith, or give any allegiance to him as President of the United States, or to any president, king, executive magistrate, or otherwise, who is not a Roman Catholic?

Is President Polk aware that those chaplains whom he has appointed in the army of the United States, are sworn on the *Holy Evangelists to use every means in their power to overthrow the govern-*

ment over which he presides, and never to cease until the pope, or his successor in office, shall be recognized as the supreme executive of the United States? Is he aware that those said chaplains are sworn to use *every means in their power*,—the sword, if necessary,—to destroy this government, or subjugate it to Rome? If he is aware of these facts,—though I trust, for the honor of republican principles and the civil rights of man, that he is not,—great indeed has been his criminality, I would almost say treachery, to the citizens of this republic. It is not, I hope, within the knowledge of Mr. Polk, that those chaplains are sworn to betray him, his government, and his army, though I cannot dare even to insinuate that a man of his information is unacquainted with the fact. If he is an ecclesiastical historian, or if he is acquainted with the history of nations or the causes of their decline, he must assuredly know that the popish church acted a conspicuous part in these events. This is not a place, neither is it my intention, to question the qualifications of President Polk for the high office which he holds; the people have chosen him, and I must only say, "*Fiat voluntas populi.*" Besides, it may be useless to apply to reason, in trying to convince Mr. Polk of the impropriety of appointing Roman Catholic chaplains to our American army, ninety-nine in one hundred of whom are Protestants. If history does not misinform me, it would be little short of infatuation to try to convince any man whom chance, or the will of the people, (which often means one and the same thing,) places at the head of a people or

nation, by arguments derived from reason or philosophy, that he did right or wrong. It is to be presumed that he who holds the sword in his hand, as Mr. Polk does, will seldom wait for the operation of argument. He has recently given us an instance of this. No unwelcome truth will find admission to the ears of him, who, like Mr. Polk, uses, *proprio motu*, that *ratio ultima regum*, by which all oppositions are cut down.

The first step to monarchy, and monarchical designs, is war, and love of war. Nothing tickles the vanity, or pleases the fancy of man, elevated to power, and whose mind is not chastened by a love of christian principles, and consequent desire of peace, more than to see himself at the head of a powerful army; and it is no wonder that President Polk, seeing our entire army under his direction,—it is, at least, measurably so,—should bid defiance, and pay no attention to the little unarmed philosophy and argument which I may advance, to show him that he was wrong in reposing any trust or confidence in the sworn subjects of a foreign power. But if I may not be allowed to reason with Mr. Polk, I am at least permitted to tell him, that if he pursues such a system of oppression, and continues in his present course of patronizing and calling to his aid the mercenary spies of despotic Rome, he will, ere long, be greatly accessory in gothosizing our republic; he will extinguish, as far as it is in his power, the light of learning, religion, and philosophy amongst us, and once more envelope in worse than Indian darkness the enlightened republic over which he presides.

As far as he has advanced in his presidential career, he is trying to diffuse among our people an unholy and ungodlike taste for war. The consequence must be,—and he knows it if he has read either the book of nature or the pages of history,—that a taste for war always tends to corrupt the morals of a people; it teaches and encourages them in the habits of idleness, checks the honorable pursuits of useful industry, and substitutes in its place nothing better than a trifling, useless activity. War habituates man to subjection. A certain discipline is necessary in times of war, which has a tendency to introduce despotism in its worst forms, and it is invariably the consequence, when a war is continued for a length of time in any country, that a despotic government not only exists, but is found absolutely necessary. How Mr. Polk's warlike movements may terminate, Providence alone can tell; how long the war which he has waged *per se* may continue, we cannot predict; but what its consequences will be upon the manners, habits, industry, and morals of our people, can be easily imagined. But a truce with Mr. Polk—let us rather once more return to the Mass.

The Mass proceeds from where I left it as follows:

R.—Et inclinatus prosequitur.

Trans.—The priest, bowing down, proceeds, and says,

S.—Deus tu conversus vivificabis nos.

Trans.—Thou, O God, being now favorable to us, wilt enliven and refresh us.

Res.—Et plebs tua lætabitur in te.

Ans.—And thy people will rejoice in thee.

S.—Ostende nobis, Domine, misericordiam.

Priest.—O Lord, show thy mercy upon us.

Res.—Et salutare tuum da nobis.

Ans.—And grant us thy salvation.

S.—Domine, exaudi orationem meam

Priest.—Lord, hear my prayer.

Res.—Et clamor meus ad te veniat.

Ans.—And let my cry come unto thee.

S.—Dominus vobiscum.

Priest.—The Lord be with you.

Res.—Et cum spiritu tuo.

Ans.—And with thy spirit.

R.—Et extendens ac jungens manus, clara voce dicit, “Oremus,” et ascendens ad altare dicit secreto.

Trans.—And the priest extending and joining his hands, says with a loud voice, Let us pray; and going up to the altar, repeats secretly to himself.

S.—Aufer a nobis, quæsumus, Domine, iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Trans.—Take away from us, we beseech of thee, O Lord, our iniquities, that we may be worthy to enter with pure minds into the Holy of Holies, through Christ our Lord. Amen.

R.—Deinde manibus junctis super altare inclinatus, dicit.

Trans.—Then bending or bowing over the altar with joined hands, the priest says,

S.—Oramus te, Domine, per merita sanctorum tuorum, (*osculatur altare in medio*) quorum reliqua

hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

Trans.—We beseech thee, O Lord, by the merits of thy saints, (the priest here kisses the altar in the middle,) whose relics are here, and all other saints, that thou wouldest vouchsafe to forgive all my offences. Amen.

Will papists ask their priests, why the bones or relics of saints are deposited in the middle of the altar? For what purpose, or for what object, are they put there? Your priests may tell you, Roman Catholics, that they only follow the example of primitive Christians in depositing the bones and relics of departed saints in the middle of the altar; but here they deceive you, as well as in other things; they misrepresent, not only the object, but the practice, of primitive Christians. There is not an instance on record, from which it can be inferred that the primitive Christians deposited the bones of saints in their altars; but such was their veneration for some of the first martyrs to the cause of Christ, that they were in the habit of erecting churches on those spots where these glorious martyrs suffered and died; but there is not an instance to be found where they exhumed, or caused to be disinterred, the bones of dead men, to be deposited in the altars of their churches—this was reserved for the Romish church and Romish priests, after they degenerated and apostatized from the faith of Christ.

The list of relics, dead bones, &c. &c. now made use of, and exhibited by Romish priests for the purpose of imposing upon the credulity of their blind

followers, is so great that it defies calculation, and is considered an inexhaustible source of revenue. If you go into Roman Catholic countries, you will see exhibited, for the accommodation of the faithful, relics, Agnus Dei's, crosses, scapularies, beads, drops of milk, which, they say, were taken from the blessed Virgin Mary, some of her hair, portions of her toenails, ashes, rags, clothes in which the infant Savior was swaddled, and other innumerable precious gewgaws, which, as they tell us, possess most astonishing and marvellous properties. Some of them have the power of fortifying us against temptation ; others can drive away the devil, and are a certain remedy for the prevention of sudden calamities. Will the reader's curiosity induce him to bear with me while I enumerate the names of a few of those relics which are preserved in Roman Catholic churches, and which the great body of the Catholics are persuaded by their priests to venerate, to bow to, and to kiss with the most reverential devotion ? The following are some of them, viz. : A piece of our Lord's knife ; a bone of St. Lawrence ; a shred of St. Martin's cloak, and a piece of his staff ; an earthen drinking-pot of St. Hippolytus the martyr ; a crystal vessel containing two ribs of St. Lawrence ; a hand of St. John the evangelist ; another hand of St. Paul ; a cheek of St. Ethelbert, with four of his teeth ; the arm of St. Osith, holding her own head, which had been previously cut off, in her hand ; the arm of the great St. Augustin, for which, they tell us, king Canute paid one hundred talents of silver and one of gold, equal to about \$50,000 American money. It would be, as

a writer in the American Quarterly Review properly observes, a waste of time and patience to detail the notorious frauds which popish priests have, from time to time, practised upon mankind. I will, however, take the liberty of mentioning one more instance. It occurred in the time of king Edward VI. During that reign, and for a long time before, it was a general belief in the Romish church, that the teeth of Appollonia were a cure for the tooth-ache ; they were in great demand among the poor and simple followers of the popish church ; women carried them about in their dresses ; they were deposited in the middle of every popish altar. King Edward was informed that an immense number of those teeth were in use among his people ; but being young,—as we know from the fact of his having ascended the throne of England at the age of ten years,—he was unwilling to take any steps to prevent this crying villany by which popish priests were robbing his people of their well-earned wages ; he summoned his advisers around him, and with their advice and consent, he appointed a certain officer, whose duty it was to receive all those teeth, and issued a proclamation, commanding all his subjects who had any of them in their possession, to bring them to the aforesaid officer. The result was, that there were several hogsheads-full of them found and duly deposited with the government officer. Bushels of those teeth, nay, cart-loads of them, might be found at this day in Italy, Spain, Portugal, Mexico, and even Ireland ; nor should I be in the least surprised if some should be found snugly stowed away in certain

altars in Boston, New York, and other cities in the United States. Popish bishops could not have the face of making this fact public, but they dare not deny it; and, although they cannot make any profitable use of those pretended teeth of St. Appollonia at the present moment, still they see, or think they see, the hour approaching when they may be as available as any other cash article in the market.

I will return to the Mass, and continue my comments upon it.

R.—In missa solemni celebrans antequam legat introitum benedicit incensum dicens, ab illo bene ✠ dicaris in cuius honorem cremaberis. Amen. Et accepto thuribulo a Diacono, incensat altare, nihil dicens. Postea Diaconus, recepto thuribulo a celebrante, incensit illum tantum. Deinde celebrans signans se signo crucis, incipit Introitum; quo finito, junctis manibus, alternatim cum ministris dicit.

Trans.—In solemn or high Masses, the officiating priest, before he reads the Introite, (consisting of short portions of Scripture, different upon different days,) blesses the incense, saying, “May you be blessed (signing it with the sign of the cross) by him in whose honor you will be burnt. Amen.” Then taking the thurible, or vessel which contains the incense, from the deacon, he incenses the altar, in silence. Afterwards the deacon taking the incense vessel from the officiating priest, and signing himself with the sign of the cross, begins to repeat the Introite, which being ended, he repeats alternately with the ministers or clerks—

R.—Kyrie eleison, Kyrie eleison, Kyrie eleison,

Christe eleison, Christe eleison, Christe eleison, Kyrie eleison, Kyrie eleison.

Trans.—Lord have mercy upon me, three times; Christ have mercy upon me, three times; Lord have mercy upon me.

R.—Postea in medio altaris extendens, ac jungens manus, caputque aliquantulum inclinans, dicit (si dicendum est) “Gloria in excelsis Deo,” et prosequitur junctis manibus. Cum dicit, Adoramus te, gratias agimus tibi, Jesu Christe, et suscipe deprecationem, inclinat caput; et in fine dicens “Cum Spiritu Sancto,” signat se fronte et pectus.

Trans.—Next, the priest extending and joining his hands over the middle of the altar, bowing his head a little, says the prayer (if it be said on that day) of “Glory to God in the highest;” and continues it with his hands joined together. When he says, We adore thee and give thee thanks, O Lord Jesus Christ, and receive our prayer, or deprecation, to avert the consequence of our sins, he bows his head, and at the conclusion saying, With the Holy Spirit, he makes the sign of the cross on his forehead and breast.

Will the Roman Catholic ask his priest, whom he now sees crossing himself, what is the use or meaning of all this crossing, capering, and twirling of his limbs and body? Assuredly, while he is *devoutly* offering to the Father of heaven and earth the holy Mass, there can be no devils or demons playing or dancing around his sacred person, which he might drive away by these *divine* antics.

GLORIA IN EXCELSIS DEO.

R.—Gloria in excelsis Deo, et in terra pax, hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam, Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Filii unigenite, Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dextram Patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus. Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Trans.—Glory to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we adore thee, we glorify thee. We give thee thanks on account of thy great glory, Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. Since thou only art holy, thou only art the Lord. Thou art the highest, O Lord Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

This is a sublime and beautiful prayer, and was in general use in the Christian church during the days of her purity. Here the several persons of the blessed Trinity are directly addressed; no petitions were offered the Virgin Mary, St. Peter, St. Paul, and

other saints. Why do not Roman Catholic priests pursue a similar course on all occasions when they are worshiping God? Why not address all their petitions to Him who sitteth forever upon the throne at the right hand of his Father?

R.—Deinde osculatur altare in medio, et versus ad populum, dicit, “Dominus vobiscum.” *Res.*—“Et cum spiritu tuo.” Postea dicit “Oremus,” et orationes, unam aut plures, ut ordo officii postulat: sequitur Epistola, Tractus, vel Alleluia, cum versu, aut sequentia, ut postulat tempus. His finitis, si est missa solemnis, Diaconus deponit librum evangelorum super medium altaris, et celebrans benedicit incensum ut supra, deinde Diaconus; genuflexus ante altare manibus junctis, dicit.

Trans.—Then the priest kisses the altar in the middle, and turning to the people, says, The Lord be with you. And they answer by the clerk, And with thy spirit. After this, he says, Let us pray, and prays one or more, as the order of the particular daily office requires. The Epistle follows, then the Gradual, the Tract, or Hallelujah, with a verse *sequentia*, as the time requires. [All these are titles given to several prayers or passages in the holy scriptures, but which vary upon different Sundays and festivals.] All these being finished, if it be a solemn high mass, the deacon lays down the gospels upon the middle of the altar, and the officiating priest blesses the incense, then the deacon; kneeling before the altar, with his hands joined, says,

R.—Munda cor meum ac labia mea, Omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti

ignito ; ita me tua grata miseratione dignere mundare,
ut sanctum Evangelium tuum digne valeam nuntiare,
per Christum Dominum nostrum. Amen.

Trans.—Cleanse my heart and lips, O omnipotent God, who cleansed the lips of the prophet Isaiah with a burning coal. So vouchsafe to cleanse me, by thy gracious compassion, that I may be enabled worthily to proclaim thy blessed Gospel ; through Christ our Lord. Amen.

R.—Postea accipit librum de altare, et rursus genuflexus benedictionem petit a sacerdote, dicens, “Jube, Domine, benedicere.”

T.—After this, he, the deacon, takes up the book from the altar, and again kneeling down beseeches a blessing from the priest, saying, “O Lord, command him to bless me.”

R.—Sacerdos respondet.

The priest replies—

R.—Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annuntiaris Evangelium suum. In nomine Patris et Filii  et Spiritus Sancti. Amen.

T.—May the Lord be in your heart, and in your lips, that you may worthily, and competently, proclaim his Gospel, in the name of the Father, and of the Son, [he crosses himself here, we know not why,] and of the Holy Ghost. Amen.

R.—Et accepta benedictione, osculatur manum celebrantis, et cum aliis ministris incenso et luminalibus, accedens ad locum Evangelii, stans junctis manibus dicit, “Dominus vobiscum.” *Res.*—Et cum spiritu tuo. Et pronuntians sequentia sancti Evangelii secundum N——. Sive initium, pollice

dextræ manus signat librum in principio Evangelii, quod est lecturus, deinde seipsum in fronte, ore et pectore; et tum ministri respondent, "Gloria tibi, Domine," incensat ter librum. Postea prosequitur Evangelium junctis manibus. Quo finito, subdiaconus defert librum sacerdoti, qui osculatur Evangelium, dicens, "Per evangelica dicta deleantur nostra delicta."

Trans.—The deacon having received the celebrating priest's blessing, kisses his hand, and approaching with the other attendants or clerks, with the incense and lights, to the place where the Gospel is, and standing with joined hands, says, "The Lord be with you." Ans. "And with thy spirit;" and pronouncing the *Sequentia*, or following, of the holy gospel according to "N—," that is, any of the four gospels. Or he says, "The beginning," he signs the sign of the cross with the thumb of his right hand in the beginning of the Gospel he is about to read. And he then crosses himself from the forehead, mouth, and breast; and while the attendants reply, "Glory be to thee, O Lord," he incenses the book three times, and afterwards reads the Gospel, his hands being joined; which being ended, the sub-deacon takes the book to the priest, who kisses the Gospel, saying, "May our sins be forgiven through the words contained in the Gospel."

Can the blind devotee who goes to hear Mass, and sees it performed in the above manner, and in strict conformity with the rubrics,—which I deem it prudent thus far to give in Latin and in English—in this crossing, removing of books and gospels from

one end to another,—can he perceive any advantage from offering incense to the gospel, or to the priest? Is the gospel made more pure by this filthy incense? Does the priest become more sanctified? Are his sins cleansed, and his life become more holy, by being enveloped in a cloud of smoke, so impure and disgusting, that the strongest stomach of all within its influence shrinks from it, almost with nausea and vomiting?

I exaggerate nothing here. Many of my fellow-citizens in Boston, where these pages are to be published, can testify to the truth of what I now state of the popish Mass. Were any such practices, as burning incense and lighting candles in noon-day, and under the full blaze of the light of heaven, ever known to the primitive Christians? Is there any thing more silly, unmeaning, or more idolatrous to be found among the benighted tribes of heathens that ever lived in the most secluded regions of the globe? Nothing like it, I believe, has ever been witnessed. Can the Roman Catholic point out to me a pagan tribe, a pagan priest, or pagan church, that inculcates upon the human mind grosser idolatry and darker superstition, than that which the popish church and her priests inculcate upon American citizens, and all others who are cursed with the existence of their immoralizing creed and practices?

The Hindoo points us to his idol or his god, which he made with his own hands, out of wood, brass, iron, or some other metal; he would tell us, if we were among his people, There is my god. Is not the Hindoo far less idolatrous than the papist? He

has never heard of the name of Jesus ; he never saw his gospel ; he never was taught to love his name, or to revere his infinite holiness. The Hindoo is comparatively guiltless : he is guileless too ; he is honest in what he does ; he acts according to the light that is in him. Miserable papist ! is not even the Hindoo a reproach to you ? He, in most cases, shapes his god in the similitude of man ; but what is the shape of your God—that God whom you worship, and to whom you bow the knee in adoration, during the performance of Mass ? It has no shape which could entitle it to the reverence or respect even of a Hindoo. It is but a wafer, moulded out of paste ; a common cracker, which your priests, by pronouncing four Latin words, the meaning of which but very few of you know, he transforms into the God of glory. He only says, *Hoc est corpus meum*, and, *presto*, this piece of paste or cracker becomes the body and blood, soul and divinity of Jesus Christ.

Allusion has been made to, or rather mention has been made of the word *incense* ; there are but few, at least among our American Protestants, who have any idea of what is meant by *incense* used in the Roman Catholic church. Many, however, of our Bostonians have witnessed the practice of offering incense to the consecrated wafer, or cracker, which the Catholic priests pretend to metamorphose into the God of heaven and earth. The priests of paganism are in the habit of offering incense to their idol gods ; and the incense which they offer is of the same character, and, I believe, partly composed of the same materials as that which is used in the Roman

Catholic church. If any of my Protestant fellow-citizens have the least curiosity to know how a Roman Catholic priest offers incense to those innumerable gods, which he has the power of manufacturing by the dozen, I would advise him to go to the Roman Catholic church at which Bishop Fitzpatrick of Boston, or any other Roman Catholic priest may next perform high Mass, and there he can see the whole performance. The priest is furnished with what he calls a crucible; a few coals of fire are placed in the bottom of this crucible, on which the officiating priest strews some particles of a substance resembling rosin, and which being a highly combustible substance, emits a dense and dark smoke, highly offensive both to the sense of smelling and seeing. As soon as the fire acts upon this substance, and the smoke is well up, the priest takes the crucible or censer in his hand, which is suspended by a chain about six feet long, and covered, so that no particle can be thrown off except the smoke, which is freely emitted through the cover, perforated with holes for that purpose. This he swings to the full length of the chain. He first smokes his cracker-god, next the altar, the Mass book, and, if there be any bishop present, never did a Dutchman find himself in such a cloud from the Virginia weed, as his lordship finds himself in the twinkling of an eye. Is there an honest, candid Roman Catholic, who can witness this mummery without a blush, nay, without a tear? O may it be a tear of sorrow that he was born and educated in a church where such paganism is practised, and where his heart has been

estranged, by such vile and idolatrous practices, from the true worship of the living God.

It is proper that American Protestants should understand that there is in the Roman Catholic church a high Mass and a low Mass; incense is seldom offered, except at the high Masses. I may be asked, what difference there is between a high and a low Mass. I must reply, there is none at all in the Masses themselves; but there is a vast difference between the two, in a pecuniary point of view. High Mass costs twice, and often ten times as much as a low Mass. I have said both Masses myself, and been paid for both. The ordinary price of saying a low Mass is one dollar, though the dupe for whom, or by whose direction it may be said, may give what he pleases; but the price of a high Mass varies from fifty to five hundred dollars, or more. The reason which priests assign for this great difference of price, is this: the parish priest, or the priest who is settled in the church in which high Mass is ordered to be said, has the liberty of inviting as many priests as he may think proper or necessary, to attend the *solemn service*. High Masses are generally said for the dead, for the purpose of delivering their souls from hell or purgatory, and as the settled or parish priest is supposed to be the best judge of what amount of prayers and number of priests will be necessary to deliver the soul of his departed parishioner from hell, he is allowed, by the surviving friends of the deceased, to use his own discretion as to the number of priests necessary for the purpose; of course, a larger sum is requisite, and hence it is, that the par-

ish priest can, with much show of plausibility, ask a higher price for a high than for a low Mass.

I may return hereafter to the subject of high Masses; but even so, I would recommend to my Protestant fellow-citizens to avail themselves of the first opportunity to visit some Catholic church, when high Mass is performed. It will prove a sorrowful source of amusement to as many of them as may be true Christians, and who love the name or delight in the service of God. A perfect idea or true description of the paganisms and idolatries of popery cannot be given to Protestant Christians, unless they can see them with their own eyes, and hear them with their own ears. Have you, fellow-citizens, ever attended any of those exhibitions which are often given in Europe, and not unfrequently in this country also, by Chinese jugglers? They are disgusting and revolting enough. No man or woman of delicate feelings or of fine mind, desires to witness a repetition of them. Have you, American Protestants, ever witnessed or heard the death-songs of our own Indians? If you have, I would ask you with what sorrow, and with what feelings of commiseration for these poor children of nature, you departed from them. Were not their howlings frightful? Were not their gestures, though frantic, frightful and affecting? Did you not return home more determined than ever to do something for their improvement? Did you not say, with more zeal and fervor than before, -- God speed the missionary in his efforts to spread the gospel of Christ among these children of the woods and wilds.

Here, *en passant*, will the reader permit me to ask, why something is not done to check popish idolatry, and to ameliorate the condition of papists. Is there any thing more dark, dismal, and frightful in the death songs of the Indian, than there is in the popish song, or chant as they term it, during the celebration of high Mass? Did ever an Indian chief look more ludicrously solemn, or was he more fantastically dressed, than the Romish priest who presides at the celebration of this Mass? Did he ever emit from his lungs more lugubrious tones or unmeaning sounds, for the edification of the Braves and squaws of his tribe, during the performance of the most solemn death songs, than a Romish priest does, for the edification of his followers at the celebration of high Mass? Go, and see, and hear for yourselves, fellow-citizens. But says the American Protestant, O, "let the papists alone;" they are a harmless people—they are a very different people from the Indians: we have removed the Indians from amongst us, and perhaps dealt rather harshly with them, but the savages deserved it; their war dances, death songs, howlings, &c. &c. became intolerable to us; it was absolutely necessary either to civilize or christianize them; and apart from all this, they absolutely refused—and some of them do so at the present moment—to submit to our form of government, and claimed the right of living among us under a separate government, such as their chiefs and sachems may approve of, and under which they may worship the Great Spirit as they pleased: but we could not tolerate an *imperium in imperio*, and therefore it was necessary to get rid of them alto-

gether, or instruct them in the doctrines of the Bible. Alas, poor human nature ! how easily does man argue himself out of the paths of consistency, duty, and even common sense. "Let the papist alone," says the American Protestant. Why, let me ask, should the papist "be let alone?" Why remove the Indian from the land of his birth? You have given your reasons, substantially, in the above few words, or rather I have taken the liberty of giving them for you. Have I given them correctly? If not, I beg some one to put me right. I would now earnestly ask American Protestants, why do not the same reasons which induced them to remove the Indians and other savages beyond the limits of our government, compel them either to remove the Roman Catholics beyond the borders of Protestant American civilization, or take more active means to bring them to the knowledge of the true God and the gospel of Jesus Christ? The same argument holds good in both cases. The savage worships a god or gods, whom Protestant Christians do not recognize; does not a Roman Catholic do the same? Will an American Christian bow the knee or pay homage to the popish god, or gods, which are made of paste or crackers? He will not. And why not remove the papist, or why hold any fellowship with him, rather than with the savage? There is no reason why he should protect the one, and withhold protection from the other. The Indian demands, as his inalienable right, a distinct and separate form of government from ours. Do not Roman Catholics require a distinct government from ours too? Nay, do they not swear that

"Americans shan't rule them?" Why then, in the name of consistency, are not those papists treated by us as we have treated the savages, or compel them to submit to our government of just laws and free institutions? O do, Protestant Christians, "*let the papists alone;*" say not an angry word to them. Do more—assure Mr. Polk, that if he will graciously appoint a few more of them chaplains in our armies, we will re-elect him President of the United States.

It may be supposed—and no doubt I shall be accused of doing so—that I am insinuating accusations against Roman Catholics and their priests, which they do not deserve at our hands. But is it so? It is not; history assures us that they have never been true in their allegiance to any Protestant government. If we look to their conduct in Ireland at the present moment, it will be seen by the most careless amongst us, that their priests, under the guidance of that popish agent, O'Connell, are leaving nothing undone to alienate the allegiance of the Roman Catholics from the Protestant government of Great Britain; and is not the same agent, O'Connell, pursuing a similar course with regard to the Protestant government of this country? "Americans shan't rule us," says Bishop Hughes, of New York. By looking back to the history of the Repeal movement in Ireland, in December, 1844, and at the movements of the same party in this country, particularly at New York, Baltimore, Boston, and Philadelphia, we find that the same treasonable spirit which actuates the Roman Catholics of Ireland, under their leader O'Connell, has crossed the Atlantic, taken possession

of the Roman Catholic priesthood in the United States, and is now proclaimed by them throughout the length and breadth of this Protestant country.

In December, 1844, the following resolution was adopted at a meeting of the clergy of the Roman Catholic church in Ireland :—"Resolved, That we, the *clergy* in public meeting assembled, declare and pronounce, in presence of our country, and before Europe and *America*, and in the sight of heaven, to use every exertion to free our native land from being legislated for by others than our inhabitants;" that is, *others than Roman Catholics*, for that is the meaning of the resolution. Resolves to the same effect were passed in this country nearly at the same time, but with this difference alone, that the papists were emboldened by the apathy and apparent cowardice of Americans, to throw off all disguise and respect for our laws, and declare that "*Americans shan't rule us.*" By this was meant, clearly and obviously, Protestants shan't rule us. A well-founded fear of the British laws and government prevented the Irish Roman Catholic traitors from resolving that Great Britain should not rule them; but they felt under no restraint in this country, and therefore boldly and fearlessly declared that "*Americans shan't rule them.*"

There is no mistaking the intentions of the Roman Catholics, or of their priests, in issuing or countenancing this bold defiance of the American government and its laws. It was not the intention of the Roman Catholic priests who countenanced this treason, to insinuate, even indirectly, that that portion

of our citizens, who are Roman Catholics, should be prevented from a lawful participation in governing them ; this was far from their intention. Disguise it as they may, they meant—and they meant nothing else—that no government, except that of the pope, should rule them.

It is well worthy of remark, as an English writer observes, that all treasons and disorganizing measures which are hatched under the wings and influence of popish priests, should be brought to light, chiefly on the Sabbath, or, as they term it, on Sundays. The subjects of the Pope are compelled on that day to hear Mass ; they are not permitted to go into any churches but their own ; they are consequently, in general, alone ; and the priests find their people in a better state of mind to receive their treasonable remarks, than at any other time. Americans do not understand this ; but Daniel O'Connell in Ireland, and all popish agents in the United States, perfectly comprehend the whole of it. We have a plain instance of this, at a meeting of the Irish Roman Catholics held recently in Ireland. O'Connell, after addressing a large concourse composed altogether of Roman Catholics, bishops and priests, dismisses the meeting in the following words : “ *Talk of what I have said on your way to Mass ;*” that is, plan your treasonable designs, plot the overthrow of the government, and devise means for the erection of a popish throne upon its ruins.

Is not the Catholic priesthood of the United States following in the footsteps of the *illustrious* O'Connell ? I would ask you, Americans, whether you

have attended Mass, or any portion of the Roman service, during Sundays, or at other times, on the eve of a presidential election? Have you not heard the popish priests—those wolves in sheep's clothing—use all the influence they had with their people to induce them to give their votes for their favorite candidate? And who is that candidate, generally? Some individual,—no matter who,—whom they suppose to be favorable to their cause and the ultimate ascendancy of their principles. Did a Protestant clergyman presume to dictate to his people for whom they should vote how long, think you, would it be before he might receive a dismissal from his charge? How would his impertinent interference in the politics of his country be tolerated by his people? You yourselves, Protestant Christians, can answer this question. But you dare not interfere with popish priests. They call you *pirates, and sons of pirates*; they designate you as *cowards*, and counting as they do upon your further forbearance, I should not be in the least surprised if, by and by, they tried the effect of their shelalays upon your sensibilities, before you will resist their intrusions upon your rights and free institutions.

O'Connell, the Pope's agent in Ireland, at a recent meeting of *repealers*,—or, to speak more intelligibly, of Irish priests,—uses the following words: "*Ireland for the Irish. Nothing else will do for us, until we have Ireland for the Irish. O, it will not—cannot—be twelve months without a repeal of the Union.*" By this, O'Connell meant—and so do all repealers in the United States—the overthrow of all Protestant gov-

ernments. "I will tell you what," said O'Connell, (snapping his fingers,) "*Federalism*," by which he meant *Protestantism*, "*is not worth that; and before twelve months the result will be seen.*" This demagogue, O'Connell,—who defies all laws, human and divine, unless they emanate from the Pope,—has the sanction, and is countenanced by every Roman Catholic priest in the United States. O'Connell will hear to no such thing as an appeal to the constituted authorities of the Protestant government under which he lives. He compares an appeal to the law of the land—unless that land is a popish land, and under a papal government—to *an appeal to the king of Ashantee*; and I venture to say, that before twenty years pass over our heads, his followers in this country, and all the followers of the Pope, will regard our laws and our government, as it is at present administered by Protestant rulers, with as little respect as that of the king of Ashantee himself. An instance of the truth of this assertion—and it is but one of a thousand—occurred on the 19th of July, 1846, in the peaceable and quiet city of Boston. I give the circumstance as taken from the Boston Mail of the day following.

| "Our city was the scene yesterday (Sunday) of a disgraceful disturbance, which at one time threatened the most serious consequences.

| "About 7 o'clock, P. M. a difficulty arose in Hamilton street between two young men, as we learn, when, as usual, a large crowd collected, which completely blockaded the street. The police were soon on hand, arrested a few of the ringleaders, and were

conducting them to jail, when a violent and desperate attempt at rescue was made. Marshal Tukey was conspicuous in the affray, calling on the citizens to maintain order and render assistance to the officers. His appeal seemed to have little effect on the rioters, for in Batterymarch street he was rudely attacked, and a wound inflicted on his face, causing the blood to flow freely. Constable Dexter also received a severe blow on the right cheek, and was otherwise roughly handled.

" After a fight of about twenty minutes, when at least a thousand people were collected, the officers succeeded in capturing the principal offenders, and lodged four or five of them in jail. Great credit is due to the city marshal and his aids for their heroic and successful efforts to quell this dangerous mob, which was the most alarming that has occurred since the famous Broad street riot. Mr. Tukey, although he called on the people for aid, received none, but on the contrary, insult and injury; being surrounded by a lawless gang, who were unaware, probably, of his official station. During the battle he lost his hat, and was obliged to walk through Batterymarch, Kilby, State, and Court streets, uncovered.

" On the whole, it was a most disgraceful proceeding, and we hope, for the credit of our city, it will not be repeated."

A capital anecdote is told of this traitor, O'Connell, the Pope's representative in Ireland; it is related in the London Quarterly Review, of January, 1845. I give it in the words, or nearly so, of the highly-gifted editors of that clever and talented periodical.

"At the opening of a meeting held in Mullaghmost, O'Connell made his appearance, dressed in a collar of gold, which was handed to him by one Mark O'Callaghan. He wore a green velvet cap, resembling in form an old Milesian crown. This crown was handed to him by the same Mark O'Callaghan. The great liberator modestly accepted the crown, and pledged himself that he would *wear it till his dying day.*"

O thou greatest of all deities—popish impudence ! Who could refrain from laughing at seeing this traitor, O'Connell, wearing a green velvet cap in the shape of a crown ? But this whole melodrame was not without its signification. The deluded Catholics saw in this whole proceeding nothing but what foretold that O'Connell was to be their king ; that the Saxons, or Protestants, were to be extirpated, and that the Pope was to rule them. Be not at all surprised, American citizens, if some O'Connell should rise in this country, bedeck himself in some such insignia of buffoonery, and proclaim himself, in his vicegerent capacity of pope, as your future king. Has not this been intimated clearly, by a concurrence of circumstances, within the knowledge and recollection almost of every one who will do me the honor of reading these lines ? Has not the archbishop of Baltimore, and all the other bishops in the United States, convened in provincial council, prohibited, by order of the Pope, his *subjects* from going to Protestant schools, or receiving education, in any shape or form, from American Protestants, whom they denounced as infidels, and destitute of every moral

principle? "O, let the poor Catholics alone," says the American politician: ay, American Protestants, do let them alone; let them diffuse their infamous principles of education among your children; let them build among you mass houses, &c. &c. To you, abolitionists, who are such sticklers for the encouragement of popery, I would particularly address myself in sober earnest. Can you encourage popery or popish education among you? Do you know that every popish college, seminary, school, or mass house, as M. Desgarets, a modern French writer, observes, "is a house for carrying on a slave trade; not of negroes, but of whites: not of bodies, but of consciences; not of intellects, but of souls: it is slavery in filth and dregs; it is the death of the people in a common sewer; it is brutality and degradation, even to the nature of beasts. Never, says Desgarets, since the origin of the world, was there so execrable a despotism as the education given by the Romish church." Another elegant French writer, M. Vedrine, speaking of the education given in Roman Catholic schools, seminaries, and colleges, calls these schools and colleges "press-gangs of excommunicated Carbonarism." "Education in Roman Catholic schools," as another writer expresses it, "is the art of teaching people not to think." Will the reader bear in mind the fact that these writers were themselves Roman Catholics, and of course credible witnesses? Say, abolitionists, and all others who are the advocates of popery, whether you can any longer send your children to popish schools, seminaries, or colleges.

It seems as if I had lost sight altogether of the Mass—I will again return to it. The priest next recites the Nicene creed ; it is as follows :—

Credo in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex patre natum ante omnia sæcula. Deum de Deo, lumen de lumine, Deum verum de Deo vero ; genitum non factum ; consubstantialem Patri ; per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, (*hic genuflectitur*) et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est, et resurrexit tertia die, secundum scripturas ; et ascendit in cœlum, sedet ad dextram Patris ; et iterum venturus est cum gloria, judicare vivos et mortuos : cuius regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit ; qui cum Patre et Filio simul adoratur et conglorificatur, qui locutus est per prophetas. Et unam catholicam et apostolicam ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Trans.—I believe in one God, the Father Almighty, maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very (or true) God, from very (or true) God ; begotten, not made ; being of one substance with the Fa-

ther, by whom (the Son) all things were made. Who for us men, and our salvation, came down from heaven, (here the priest bows or kneels,) and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us, under Pontius Pilate : he suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; from whence he shall come to judge the quick and dead.

I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son ; who with the Father and the Son is worshiped and glorified, who spake by the prophets. And I believe in one catholic and apostolic church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead, and the life everlasting. Amen.

This creed was compiled in the year 325. It contains the essential elements of apostolic faith, as it was understood at that early period by the fathers of the primitive church. But I wish Roman Catholics would bear in mind the fact, that not a single mention is made of the term *Roman* from beginning to end of the Nicene creed. It is no where said by the priest who repeats this creed, or his deluded followers, that they believe the *Roman Catholic church*. The words *Roman Catholic church* were not dreamt of in the year 325. It was one of those additions introduced by the ingenuity of the Romish priests, with a palpable design of imposing upon the credulity of mankind. It is strange that the blind fol-

lowers of popish priests do not notice the fact, that there is not a solitary mention made of the word *Roman* in the Nicene creed ; and yet the whole stress of the pretensions of their church is laid upon that single term. If you tell a papist that he has no faith in the *Roman Catholic* church, you accuse him of heresy ; he will consider himself grossly insulted by you ; yet he adopts the Nicene creed, in which the term *Roman* is omitted. Where in the above creed do we find any evidence that the Romish was the mother church ; or why do Catholics make any profession of belief in the *Roman Catholic* church, rather than the Jerusalem Catholic church, or Antioch Catholic church ? It would be more rational to profess a belief in the Jerusalem Catholic church, than a Roman Catholic church ; assuredly Jerusalem is the mother church ; the gospel was first preached there, and St. James presided there as the first bishop. If the *Roman Catholic* church did not exist at Jerusalem, at the time the Nicene creed was formed, it may be asked,—and I demand a categorical answer from Roman priests,—where was the church located over which St. Peter presided as head of the church ? If this question is not answered satisfactorily, the doctrine of the supremacy of Peter, together with the whole fabric of papal power, tumbles to the ground.

Did St. Peter, when he saw the hour of dissolution approach, ever speak of his successor ? He did not. He tells us that he was assured of the approach of death, and of laying away *this my tabernacle*, as he expresses it. This the Lord Jesus Christ signi-

fied to me, said Peter. Did he upon this occasion appoint any one to succeed him? Not one. He refers his hearers to the holy Scriptures, *whereunto they would do well to attend.* The whole doctrine of Peter's supremacy is an inconsistent farrago of popish twaddle. St. John, you know, survived St. Peter. Was he Peter's successor? Some say, Linus was first bishop of Rome, after the death of St. Peter; others say Cletus was. Romish theologians do not agree upon this question; but it is immaterial whether it was Linus or Cletus that succeeded Peter; the question is, or should be, was either superior in authority to the apostle John? and if not, as all Christians admit, why should either claim precedence over him?

There is one argument in the support of the supremacy of Peter over the church, upon which Roman Catholics lay peculiar stress. It is found in Luke xxii. 31, 32. "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." This, surely, is not proof of the superiority of Peter over the other apostles: far from it. It is found in the Acts of the Apostles, xiv. 22, that similar powers of confirming the souls of the disciples were conferred on Paul and Barnabas. But, says the papist, St. Peter himself speaks of the Prince of pastors—1 Peter v. 4. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This may be admitted; but the inference which papists deduce from it, must be denied. Peter does not pre-

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me, I intend devoting a separate volume to this question. The delusion of Roman Catholics upon the doctrine of the *infallibility* of their church, is perfectly unaccountable. It is said, and truly said, by an ancient philosopher, that *humanum est errare*; but of all errors into which humanity is liable to fall, I must confess that this, of the infallibility of the popish church, or any other visible church composed of sinful and erring individuals, is the greatest and most unaccountable; but *de hoc postea*, of this hereafter. I shall at present continue the Mass and rubric by which the priest is directed how to proceed.

RUBRIC AFTER THE NICENE CREED.

Deinde osculatur altare, et versus ad populum dicit. *S.*—Dominus vobiscum. *Res.*—Et cum spiritu tuo. Postea dicit “Oremus,” et offertorium. Quo dicto, si est Missa solemnis, diaconus porrigit celebranti patenam cum hostia. Si privata, sacerdos ipse accipit patenam cum hostia, quam offerens, dicit.

Trans.—Then he (the priest) kisses the altar, and turning to the people says, “The Lord be with you.” Response.—“And with thy spirit.” After this, he says, “Let us pray,” and the offertory, (which is a verse or verses of Scripture, different upon different days;) which being repeated, if it be a solemn Mass, the deacon gives the paten with the host to the officiating priest. If it be a private Mass, the priest himself takes the paten with the host, which, offering up, he says—

S.—Suscite, Pater omnipotens, æterne Deus, hanc immaculatam hostiam quam ego indignus famulus

tuus offero tibi, Deo meo vero, pro innumerabilibus peccatis et offenditionibus, et negligentiis meis et pro omnibus circumstantibus, sed et pro omnibus fidelibus Christianis, vivis atque defunctis, ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Trans.—Receive, O holy Father almighty, everlasting God, this unspotted host, which I, thine unworthy servant, offer unto thee, my living and true God, for my innumerable faults, and offences, and negligences, and for all here present, and also for all faithful Christians, both living and dead, that it may profit me and them for our salvation to eternal life. Amen.

This part of the Mass needs no comment. The idea of having an *infallible* church offer a host, which means *sacrifice* or *victim*, consisting of bread manufactured into the shape of a cracker, to appease the wrath of God for the sins of man, is so eminently ridiculous, that it would be a loss of time to offer any comments upon it; indeed it would be an outrage upon common sense to give it a moment's reflection. There is not the slightest intimation given by any of the apostles, that bread was ever considered a suitable offering to God for sins. It may be proper to observe, for the information of American Protestants, who may not understand these solemn buffooneries of *consecrating hosts*, and offering them as sacrifices to appease the vengeance of God for sin committed against him—it may, I say, be proper to observe that the priest himself, who offers this sacrifice, eats it, but gives not a particle of it to his hearers, or those who believe as he does.

The Mass continues.

R.—Deinde faciens crucem cum eadem patena, deponit hostiam super corporale. Diaconus ministrat vinum, subdiaconus aquam in calice; vel si privata est Missa, utrumque infundit sacerdos, et aquam miscendam in calice, benedicit, dicens,

Trans.—Then making the sign of the cross with the same paten, he places the host upon the corporal; the deacon pours the wine, the subdeacon the water into the chalice. But if it be a private Mass, the priest pours in both, and blesses the water to be mixed in the chalice with the sign of the cross, saying—

Deus qui humanæ substantiæ dignitatem mirabiliter condidisti, et mirabilius reformasti; da nobis per hujus aquæ et vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster. Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Trans.—O God, who hast wonderfully constituted the dignity of human nature, and more wonderfully reformed it, grant to us, through the mystery of this water and wine, to be partakers of his divinity, who condescended to be partaker of our humanity, even Jesus Christ, thy Son, our Lord, who liveth and reigneth in the unity of the Holy Spirit, God, world without end. Amen.

This all seems Arabic, I have no doubt, to most of my readers. It is as perfectly unintelligible to American Protestants as the rites of the Colchi or Troglodytes, and it is difficult for us to say whether

we ought to frown or smile at the whole of the solemn jugglery. I must, however, explain some of the terms used in the above lines. *Patena*, or paten, is something in the shape and of the size of a desert plate, and composed of silver. *Corporal* is a sort of linen towel or napkin, which the priest uses to wipe the plate after the *sacrifice* is offered on it. How astonished St. Paul would be, should he rise from the dead, and see his successors making crosses, bowing, scraping, using plates, corporals, mixing wine and water for their own particular use, but giving none of it to their followers! he would feel truly mortified, were he now amongst us, to see a body of men, calling themselves the ministers of Christ, practising these heathenish and idolatrous tricks—for I can give them no other appellation—and all in the name of his blessed Master who is in heaven.

Will the reader accompany me across the Atlantic, and I will show him some scenes which take place at the celebration of Mass in that unfortunate country, Ireland. A great majority of the people who attend Masses in *this* country, is composed of Irish. There are thousands of them in the city of Boston, where these pages are intended to be published, who have witnessed the degrading scenes which I am about to relate. If I state what is false, or even exaggerate things in the least degree, they will have ample opportunity to contradict me, and I beseech and pray them to do so. It is their duty as Irishmen for the honor of their country, and the love of truth demands it at their hands. While I am making the proposed digression from the subject of

the Mass, I take leave to ask the reader's indulgence, and assure him that I shall return again, either in the following pages or in a second volume, to the subject.

It may not be known to the reader that I have officiated as a Catholic priest in Ireland, and consequently that I had full and ample opportunity of learning the truth of my statements.

SCENES AT ST. CRONIN'S WELL..

St. Cronin's Well is situated in the province of Munster, Ireland. I have witnessed at this well a succession of scenes and irreligious traffic, at the bare mention of which human nature must shudder, and over which Christianity must weep. Before I enter upon any detail of the pagan rites which are practised by priests in their celebration of Masses, and other popish services, I must inform my American readers that there are two holidays in the Romish church, one called the Assumption, which means the taking up of the blessed Virgin Mary into heaven, and the other called the Nativity of the blessed Virgin Mary. These holidays are familiarly known to the Irish under the titles of Big Lady Day and Little Lady Day. I have seen myself thousands congregate on those days to perform what is termed by the Irish, *stations*, at St. Cronin's well. I have visited and acted my part as a Romish priest, at this place of wickedness, crime, debauchery, profanity, and worse than pagan idolatry. By *stations* are meant places where Masses are said, confessions are made, penances are imposed, and the sins of the people are forgiven by the priests. I would not if I could —

nor could I if I would,—follow the gyrations, or attempt to depict in true colors the priestly rapacity and plunder which I have seen at St. Cronin's well. This much, however, I must say, in the language of an Irish Roman Catholic priest, who, like myself, has witnessed such scenes, and from whom I have borrowed largely—not facts, but his mode of expressing them—that heathenism, in all its extravagances, could not exceed the evolutions of the pilgrims, nor could Satan exceed the sordid covetousness and cupidity of the reverend impostors of the Romish church.

The first station—there are several of them—commences by performing seven circuits round the well, repeating at each circuit *twenty Paters* and twenty *Aves*, with heads and feet uncovered. This part of the station was gone through in an erect position. The next station was performed on the bare knees, and over a pathway covered with small stones selected for the purpose of inflicting punishment upon them: at the end of this station each devotee was obliged to pay between two and six pence for permission from the presiding priest to dip his or her beads in the waters of the well consecrated to St. Cronin. It is probable, many American Protestants do not understand what is meant by *beads*. Beads resemble a string of a glass or stone necklace, such as we see worn around the necks of many females in this country. They consist of about thirty separate stones, or pieces of hard wood, in imitation of diamonds, about the size of those used for necklaces, and like them can be removed backward and forward by the hand. These are blessed by a priest; and the poor

Irish who can neither read nor write, who know neither the rule of addition or multiplication, are obliged to count their prayers upon them in this manner :— when they have completed one prayer, they pull down one bead, and when they have repeated the second prayer, they pull down another bead, and so on, till the prescribed number of prayers is finished. There is a cross affixed to each string of beads, which the devotee kisses when he finishes his prayers, and for which he is bound to pay the priest one or two pence, according to the enormity of his sins.

St. Cronin's well (indeed almost all wells in Ireland are dedicated to saints) is of a circular form, from about three to five feet diameter. No one is allowed, either on Big or Little Lady Day, to partake of the waters of this well without paying a stipulated sum, which the priest never fails to demand. In the use, or rather abuse of this water, all decency is laid aside. The priest persuades the people that it possesses sanatory or healing properties ; that it can cure all diseases, if the saint is only propitiated, which can be done by offering in his honor, and for his *glory*, a certain number of Masses. The people are told by their priests, that if both sexes will mingle together, and immerge themselves in the well, their sins will be forgiven, and their bodily diseases entirely cured. The poor deluded followers of the priests are often promiscuouslyimmerged in this and other wells, to the utter disgrace and scandal of all Christians of fine feelings and sensibilities.

An Irish Roman Catholic priest, speaking of a similar holy well, situated in the province of Connaught,

tells us that on the last day of a festival, or *station*, held at a place called Baal, it is customary for Roman Catholic married women, who prove childless, to go and immerse themselves in a holy well situated there, turn themselves round in it three times, in the name of the Father, Son, and Holy Ghost, and after some other magic evolutions, such as collecting *seven stones out of the church yard*, as an antidote against barrenness, or a restorative of lost generation, return home to their husbands, having left behind them their sins as well as barrenness; *they call on their priest* on their way home, and pay him for a certain number of Masses. *Risum teneatis, Americani*—don't laugh, Americans.

The feast of St. Cronin, in the province of Munster, as well as the festival of Baal, in the province of Connaught, terminates with what is called a *pattern*. At these *patterns*—by which word is meant the patron day of the parish, a motley crew invariably assembles. Impostors (as an Irish Roman Catholic priest expresses it) are to be found from all the neighboring counties; I know myself, of my own knowledge, that mendicants, whose deformity of body and disfiguration of countenance are most calculated to attract attention, are regular attendants at those places.

Whisky-tents are located in all quarters of the *pattern* field; bag-pipers and fiddlers are to be seen every where. “The sorrow of the pilgrim dies amidst the jocularity of the scene, and the thoughts of past penance are drowned in the effusions of the bottle. Excess of crime supersedes the place of hy-

pocritical virtue, and the morning acts of the devotee's piety are generally succeeded by deeds of evening criminality. Here the ungodly sensualist finds a new market for profligacy; whilst the incautious female, who, beguiled by the supposed traditional sanctity of the place, resorts to the unhallowed spot, returns to her paternal home with no other reward than a broken-hearted consciousness of her having fallen a victim to seduction."

I know of my own knowledge, that crimes increase in proportion to the number of these festivals and mass-saying meetings. The priests impress upon their poor Irish followers the belief, that as their past sins have been forgiven them, they may the more easily commence sinning again, as they can at any time procure forgiveness, either in this world or in the next if they prefer it, by having Masses said for their souls.

We have another instance of the frightful depravity and wickedness of Romish priests under the mask of religion, in Ireland. There are thousands now in New England, who have witnessed what I am about stating. There is in the county of Monaghan, Ireland, a well which is said to have been consecrated by St. Patrick. There is near this well a small heap of stones, surmounted by a large one, having upon it the print of St. Patrick's knee; and on the top of this is a stone cross, which, the Irish Catholics say, was placed there by the saint himself in person. At a distance of forty-nine paces, measured by St. Patrick,—and no mistake, say the Irish priests,—there is an alder-tree which, the Irish assure

us, spontaneously sprung up on the spot where it grows, the moment that St. Patrick's blessed foot trod upon it ; which occurred just as he had been landed from the millstone, on which he had sailed over to Ireland. This is no laughing affair, Americans—keep serious ; there are hundreds from the county of Monaghan, who can attest the truth of the fact which I state ; thousands annually, weekly, and daily visit this blessed well. The pilgrims who visit this place, first kneel at the north side of this well, take off their hats, make the sign of the cross on themselves, salute St. Patrick, repeat fifteen *Paters* and one creed on their bare knees. They then rise up, bow to the stone image of the saint, walk three times around the well, and drink of the water each time at the place where they began ; from thence they go to the heap of stones aforesaid, bow to the cross, kiss the print of St. Patrick's knee, and put one of their knees into it ; then they go three times around the heap on their knees, always kissing this stone. They next go to the alder-tree, bow to it, facing it from the west ; they go three times round it, repeating fifteen *Paters* and one creed.

The most remarkable superstition which is practised in this place is that of the immense pilgrimages to a place called St. Patrick's Purgatory. This is the most diabolical piece of popish depravity and swindling that ever has been practised or tolerated in any civilized country. I know it will be said that I am dealing in fables ; there are even Romish priests who will deny the truth of what I state, though they have witnessed them with their own

senses. Will they come forward and do so publicly? If they have not taught their subjects to believe that perjury is no crime when committed for the good of the church, which they usually do when there is a fair chance of escaping the legal consequences,—I will prove them guilty of deliberate falsehood.

St. Patrick's Purgatory, as it is called, is situated in the midst of a lake in the county of Donegal, in Ireland. The crowds of poor Irish Roman Catholics who visit this place, are immense. The mode of paying a visit to this Purgatory, as prescribed by their priests, is this:—As soon as the poor people come in sight of the lake in which it is situated, they bless themselves by making the sign of the cross, uncover their heads, take off their shoes and stockings, take a cross in one hand, with their beads in the other, and proceed in that condition to the side of the lake. There is always a priest, or some one who acts for him, stationed there ready to ferry them over in a consecrated boat, (to which of course no accident can happen,) and charge a sixpence. They then go to the prior of this purgatory, and ask his blessing and permission to enter; from him they proceed to the altar of St. Patrick, where on their knees, bareheaded and barefooted, they say one *Pater*, one *Ave*, and one creed. After this ceremony, the prior permits them to enter the chapel of St. Patrick, and walk round the altar seven times, saying ten *Ave Marias* and ten *Paters* each time they go round: the first and last time they kiss the cross; but the last, they touch it with their shoulders. I am thus particular for two reasons; first, for the

edification of my readers; and secondly, the ceremonies being in a prescribed form, I cannot deviate from that.

After the ceremonials in the chapel are over, the pilgrims are permitted by the holy prior to visit what are called the *penitential beds*, on which seven saints have slept, and each of which is made of stones. They go round each of these three times, reciting three *Paters* and *Aves* each time; the pilgrims now enter separately each of those beds, and lie down upon them, counting their beads the whole time. Leaving the beds, they return to the holy well, go into the water, and round some stones which are placed there; they next go a little further into the water, and round another stone, with their hands lifted up, repeating five *Aves* and five *Paters*. They then return to the chapel, and are obliged to repeat one hundred and fifty *Aves* and fifteen *Paters*.

They are considered now, as a Yankee would term it, pretty considerably purified, and are permitted by the above-mentioned prior to enter the holy cave of St. Patrick, where they are shut up for twenty-four hours, without any refreshments whatever. They are finally released, and allowed to go into the water again, and wash themselves all over. After this purification, the *most holy* Mass is said, and a sermon is preached in the Irish language. Confession of sins to some of the priests attached to this *purgatorial* establishment is deemed essential; there are several priests whose exclusive business it is to hear the confessions of the pilgrims. Upon those occasions, in consequence of the great numbers who are

obliged to confess, the price is considerably reduced ; but it is never lower than six pence. There is not a single movement made by the unfortunate pilgrims, from the time they embark in the blessed ferry boat which conveys them across to the island in which this purgatory is placed, for which they do not have to pay more or less. It may be supposed that there are many wealthy people among the Catholics in Ireland, who, from sickness or other causes, are not able or willing to make pilgrimages to this *holy* place ; provision is made for such contingencies. A license can be obtained by all such people to procure others to perform the duty for them. A proxy can be obtained, and is considered as available as the original party. Such is the veneration which the poor Catholics of Ireland have for the pilgrims who visit this place, that they go in crowds to meet them on their return home, and go on their knees to ask their blessing. This I have witnessed myself, over and over again.

O Romanism ! Romanism ! as my reverend countryman and brother exclaims, when will your delusions on the poor Roman Catholics of Ireland cease ? When shall the lucrative machinations of a wily priesthood yield before the benign influence of the gospel ? Will the reader allow me to give another instance of popish heathenism and idolatry ? The scene of this, too, is laid in Ireland ; and the truth of what I am about to state can be vouched for by hundreds of Irish Roman Catholics, who are now living in the cities of New York and Boston.

There is a place in Ireland, called Clonmacnoise,

situated a few miles from Athlone, on the borders of Connaught, and on the banks of the beautiful river Shannon. There is a monastery in this place, which was founded by the petty kings of Ireland. The famous Roderick O'Connor, who was king of Ireland about the year 1100, was buried in this place. His name has given to it much celebrity. It has a large cathedral, and is frequented by all strangers who visit that part of Ireland. I have not the least doubt but that many Americans, among others, have visited the tomb of king Roderick O'Connor. In the church-yard which is attached to the cathedral of Clonmacnoise, may be seen two large stone crosses; the largest is about fifteen feet high, and thick in proportion. The most superstitious—and I may say, disgusting—powers are said, by the Catholic priests of Ireland, to belong to this stone. Any man who may be found capable of spanning this large cross, so as to make his fingers meet on the opposite side, is supposed to possess the privilege of giving safe deliverance to women in the hour of child-birth. But how think you, American Protestants, does this extraordinary popish accoucheur exercise his vocation? He is taught how to do so by the priest. He spans the woman during her pains, and gives her three shakes in the bed, in the name of the Father, Son, and Holy Ghost. There are instances where these men are sent for, from every section of the country.

We talk of the benighted heathen; we pray for them; we weep for them; we contribute our money for the purpose of evangelizing them and their country: but have we ever heard, or read, or witnessed

such an instance of heathenish superstition as this, which we see and know is now practised in Ireland by Roman Catholic priests and their followers?

Let me give you another instance of the extraordinary power which is attributed to this large cross by the Irish Catholic priesthood. It is thought that every female who ties a black ribbon round the body of this cross, and afterwards wears it around her own body during her pregnancy, will be safely delivered. Crowds of women may be seen, at the present day, assembling from all parts of Ireland to perform those diabolical ceremonies. There are in the church-yard at Clanmacnoise two other stones, not far from this large cross, to which is attributed the power of curing the lumbago, or pain in the back. The cure is performed by pressing the back against these stones, and so frequently is this remedy applied, that it is said the dimensions of the stone are decreasing by friction. The price which the priests charge for permission to rub the back against these stones, and thereby obtain a cure for the lumbago, or almost any other disease, varies from two pence, to half a crown.

There is another stone in this church-yard containing two cavities, which the priests of that neighborhood—and the fact is believed by every priest in Ireland—say were made by a cow belonging to St. Kieran, one of the patron saints of the place. It seems that the saint had a cow, which escaped from her own pasture, and not having the fear of the law before her eyes, broke into that of a neighbor, who sent her to pound. The neighbor was a heretic, which the cow knew full well, and believing that

all *heretics* were cursed, and of right ought to be cursed and damned, the cow fell upon her knees, and cursed the neighbor who sent her to pound ; and the cavities, heretofore alluded to, were made by falling upon her knees to pronounce the *awful* curse.

There is in the church-yard of Clonmacnoise another stone, called the returning stone. If any individual will go round this stone, repeating a certain number of prayers which his priests may prescribe, and having a Mass said in honor of St. Kieran, it is devoutly believed by every good Roman Catholic that he will return safe and sound from any voyage which he might have undertaken. Many of these poor Roman Catholics from Ireland are now amongst us. I can scarcely reproach them. I detest popery from my heart, and I would caution Americans not against *them*, but against the principles of their religion, and the diabolical machinations of their priests.

By an official report of the Secretary of State to Congress, it appears that the whole number of emigrants from foreign countries, who arrived in the United States during the year ending Sept. 30, 1845, was 119,854. It is to be presumed that a large portion of those foreigners are Roman Catholics, who bring with them very little besides their creeds, their systems of education, and their popish prejudices and idolatrous practices. They are freely received amongst us, and even some of our enlightened Protestants—at least some of those whom we might presume to be enlightened and well informed—come forward at public meetings and tell us, in the plenitude of self-complacency and sang froid, “*that they*

had read the books of Roman Catholics, examined them, and found them to contain nothing but excellent precepts." It was only the other day, that a meeting of the *Teachers' Social Union* was held in Boston, where a Protestant clergyman was known to arise and declare that he had "examined the books of the Roman Catholics as taught in their schools, and found that they contained excellent precepts." It will not, I trust, be deemed impertinent in me to ask this *Protestant* clergyman and city missionary, what were the books that he examined? What were their respective titles? Does he recollect to find amongst them a book recently written by the Roman Catholic bishop Kenrick of Philadelphia, and entitled *the Garden of the Soul*? Were any of those books written by that Roman Catholic saint Ligori? Did one Escobar write any of those books? Were any of them written by Dens, a distinguished Roman Catholic writer? Did one Le "Soulas du Pecheur" write any of those works, or did he find in them many of those excellent precepts which they contain? Did this Rev. *Protestant* clergyman examine whether any of these works to which he alludes, were written by one De La Hogue? Did he find amongst them any of the writings of M. Libri? Has he seen the works of Le Pere Duchene among the Catholic books? Probably not. These might have escaped his notice, or peradventure he forgot all about them. This surely must be the case, or the late Catholic bishop Fenwick, of Boston, more distinguished for his craft and cunning than learning and piety, had ordered his priests to keep these works in

the back ground, and place in his schools in Boston such books as may gull Protestants into a belief that all works used in Catholic schools were of a similar character, and contained *excellent precepts*. It would be well, for the sake of consistency even, if this reverend *Protestant* divine had qualified his approbation of the *excellency* of the precepts taught in Catholic schools. "By their fruits ye shall know them," says a high authority; and there appears to be no reason why this rule should not be applied to books. If this rule be a correct one, and I presume the Rev. Protestant clergyman will not deny it, we cannot take his word for the *excellency* of those *precepts* which are contained in Catholic books. We must doubt his veracity, or question the accuracy of his judgment. If the *precepts* contained in those Catholic books used in those popish schools of Boston are good and *excellent*, the Rev. Protestant divine to whom I have alluded, pays but a poor compliment to the teachers of their schools, and still a poorer one to the capacity of their pupils; for he says, almost in the same breath that preceded his unqualified approbation of their books, that he found the Catholic children "were on the Sabbath, as well as on other days, wandering neglected about the streets, corrupting and corrupted."

I must confess that I, at least, am at a loss to understand how this could be the result of inculcating sound morals and *excellent precepts* by competent men. There is a defect somewhere; either in the *precepts* contained in their books of instruction, or in the competency of the teachers; and it is the

duty of those who met to discuss the question, "what is our duty in regard to the neglected children of foreign and vicious parents?" to look into the affair.

It was observed by another gentleman at the same meeting, "that if Catholics could be educated in our schools which were neither Protestant nor Catholic, he would risk their religion." I wish the gentleman had explained what he meant by a school that was neither *Protestant* nor *Catholic*. I do not understand it. A Roman Catholic probably could. Bishop Fitzpatrick, and any other Catholic bishop, would say that he meant a Unitarian school. The Catholic bishops of the United States, who recently held a *provincial council*—Rome very modestly looks upon this country as one of her own provinces—would immediately comprehend what was meant by a school neither *Protestant* nor *Catholic*. They would understand it to mean the Unitarian school, where,—as papists say,—nothing but immorality and unbelief was inculcated. It was resolved,—if the reader recollects,—by the unanimous consent of the Catholic bishops of the United States, "that Catholic children should not attend American Protestant schools, which were only places of *immorality and infidelity*." If, said our fellow-citizen at the meeting of the Teachers' Social Union, *Catholics could be educated in our schools, I would risk their religion*. If Father Miller's prophecies for the last five years were fulfilled, we should all be in heaven or elsewhere, and probably some of us may be willing to risk the consequences; but they have not, nor have we any certain evidence that they ever will, during our life time;

though I think that the accomplishment of them is as probable as that Bishop Fitzpatrick, or the Roman Catholic priests of Boston, will ever permit the children of Catholics to be educated in *our schools*. We may invite Catholic children to come to Protestant or to American schools, or even to the *Teachers' Social Union* school ; but will they come ? We may call them ; so we may call the spirits from the deep ; but will they come ? Not one soul of them, as long as there is a Catholic school or Catholic teacher to be found in Boston. They dare not do it, on pain of excommunication. Ask Bishop Fitzpatrick, or any other Catholic priest in the United States, and they will tell you that the children of Roman Catholics are not allowed by them to go to any school kept by American heretics. They will tell you that American heretics teach and inculcate nothing in their schools but *immorality* and *infidelity*. I use here the language and the very words of the Roman Catholic bishops in the United States assembled in provincial council in the city of Baltimore, only a few weeks ago. Are not the children of Catholics, and their parents too, taught to believe that "no faith is to be kept with heretics?" Does not the Catholic church expressly say in her own language—that very language in which she orders Masses to be celebrated—*nulla fides cum hæreticis*—"No faith is to be kept with heretics." I will do the bishops of the popish church justice in giving them credit for consistency in this respect ; and until Protestant clergymen are equally consistent, and equally true to their religion and professions of faith, they scarcely de-

serve the name of Christians, and are no way entitled to respect.

Protestants will pardon me for thus severely censoring some of their clergymen ; but the truth must be told, and I am not the man to suppress it, however harsh it may appear to those who deserve the reproach. Some of these gentlemen may consider me their enemy ; but to this I will only answer in the language of inspiration : "Am I therefore become your enemy because I tell you the truth ?"

Do Protestant ministers imagine that the Romish priesthood, after ages of war, controversy, and blood, could peacefully sit down and exercise a concurrent control with them in the education of the human mind ? They whose minds are perpetually haunted with the dark and idle dreams of the infallibility of their church, and their expectations of her universal supremacy, would they, I say, think of permitting the children of their followers to be educated by American heretics ? Never. Though popish bishops are sometimes willing to surrender what they consider abstract right to expediency, which we have seen in their whole history ; though the popish bishop of Boston and his priests may for a moment connive at the attendance of a few of their followers in the schools of American heretics ; still they will yield not an inch of their supposed privileges ; they exercise with a Spartan rigor the full control which they know they possess over the minds and actions of their people, whenever they deem it necessary. The address and audacity of papists towards American heretics is unrivalled. We hear of Athenian address ;

it is almost proverbial ; but it is time that this phrase should in future be omitted ; let it in future be an obsolete phrase—let *popish address* be substituted in its stead. Who but a papist could persuade Americans that he was the friend of education ? Who but a papist could persuade a Protestant clergyman that the books used in popish schools contained *excellent precepts* ? or who but a papist would have the audacity to say that nothing was taught in the schools of American Protestants but *infidelity* and *immorality* ?

Another gentleman who was present at this meeting of the *Teachers' Social Union*, very handsomely and very beautifully alluded to the sweet simplicity of childhood. I agree with him fully in the simplicity of childhood, and I believe I may venture to say that no one regrets more than I do, that that simplicity, which exists naturally in the Catholic child, many of whom are Irish, should be poisoned in the bud by bad education, or rather want of any education at all. The *sweet simplicity* of childhood is destroyed by that education which is learned from those books that contain *excellent precepts*.

“The bud is bit with an envious worm,
Ere he can spread his sweet leaves to the air,
Or dedicate his beauty to the sun.”

There is a weighty and serious responsibility, though little recognized, upon all, especially upon Protestant clergymen, who are permitted to speak at the meetings of the Teachers' Social Union, or other public meetings ; there is, I say, a great responsibility resting on them : their position lends them a power to give currency to valuable truths

or dangerous errors. They are listened to by many ; their speeches and observations are read by thousands ; and it is their duty—a primary and sacred duty—to avoid giving currency to error or erroneous views. No man in such a position, be he layman or clergyman, provided he is a good citizen and good man, should speak upon any subject which he does not understand, especially if the subject be such as that of the education of the poor and the vicious, as was the case at the meeting above alluded to. It was improper, incorrect, and otherwise wrong, for any Protestant clergyman to state in a public meeting, that the books used in Roman Catholic schools contained good and sound precepts or christian morals ; he might have said that *he* saw no books in the schools of the papists but those containing *excellent precepts*. We might then understand him, and no false impression would have been left upon the minds of his hearers. The impression which this clergyman made upon the minds of all who heard or have read his speech,—if it left any at all,—is, that the system of education adopted in Catholic schools was a good one, and consequently ought to be encouraged.

Will the reader permit me to relate a circumstance which came within my own knowledge, during last week ? I happened to be travelling in a public stage in New England, in company with a Catholic priest and seven or eight others, but of what denomination of Christians, or whether they belonged to any, I cannot say, nor have I ever inquired. The priest availed himself of the first opportunity to inform us that he was an Irishman ; that he had visited Rome, and was

authorized by his infallible Roman Catholic church to attend to the *spiritual* instruction of all the Catholics whom he might find on certain sections of the railroads throughout New England. He had no idea, in all probability, that there was any one in the stage who understood popery. He talked with great volatility, and, I must say, with some eloquence, on the beauties of his religion and the admirable system of education which it patronizes and encourages. To all this I listened with due attention and respect, though not without occasionally expressing some doubts whether he might not be mistaken. He was positive ; *he could not be in error*, for he was *tought by the church*, and the *church was infallible*. Upon my expressing some doubts as to the *infallibility* of the church, which I did, not with view of taking any advantage of him, but to draw him out fairly and honorably upon the question, I asked him for some proof from Scripture to satisfy me and my fellow-passengers that the popish church was *infallible*, and *could not err*. He said he would give it, and poured down upon us a torrent of scriptural texts, which to him were perfectly satisfactory, but insufficient altogether to convince me, at least. Just for the purpose of sounding him, and knowing full well by anticipation what answer I might expect, I asked him what he thought of the Scriptures, or whether they were of themselves of sufficient credit or weight to prove that his *church* was *infallible*. I asked him whether there was any evidence that the Scriptures were inspired ; for, said I, if they are not, in vain do you quote from them to prove the infallibility of your

church. What, Americans, do you suppose was his answer, and that in presence of seven or eight free subjects of a free Protestant government? It was this:—*The Bible is no better than an old, out-of-date almanac; and if it were not for the authority of the Roman Catholic church, which can never err, nobody could or ought to believe it.* Mark this, American Protestants. Here is a Catholic missionary travelling amongst you; going among laborers who work upon your railroads, and mingle among many of yourselves, telling them and you that the Bible, the charter of your moral, and the foundation of your civil rights, signed with the blood of our Savior, and handed down to you by the founders of your constitution, is nothing better than an *old, out-of-date almanac*. See how gulled and duped you are by popish priests. Is not all this your own fault? It was but the other day, that one of your own Protestant city missionaries in Boston told you that he had examined the Bibles and books used in the Catholic schools in Boston, and that he wanted *no better*. Does this missionary want nothing better than an *old almanac*? The Roman Catholic missionary, of whom I have spoken, declared to me—and if necessary I will find the names of others who were present when he made this declaration—that the Bible was nothing *better than an old almanac*. Is this all you want in your schools? Are these the *excellent precepts* to which your missionary in Boston alludes? Have we any more such missionaries as this gentleman? O, if there is another like him,

"Take him and cut him out in little stars,
And he will make the face of heaven so fine,
That all the world will be in love with night,
And pay no worship to the gairish sun."

This will not do, Mr. Protestant City Missionary ; science is on its onward march. When science is identified with the popish church, it soon dies, and when you receive it from the lips of popish priests, you find it mutilated, paralyzed, and misapplied. There is nothing that is *excellent*, nor of an ultimate moral tendency, taught in popish schools. There is no science or no morality, according to the idea of papists and their teachers, unless both are founded on the belief that the Romish church is *infallible* ; and I repeat it,—for the hundredth time since I commenced writing on the subject of popery,—that the *infallibility* of the church of Rome is one of the greatest delusions that ever took possession of the human mind.

Persuade mankind that the Romish church is infallible, and you give the death-blow to reason. If a man of mind, genius, intellect and acquirements subscribes to this iniquitous doctrine, he forfeits all claim to that glorious title which distinguishes him from every other thing or creature which God has made. *Homo est animal rationale.* Deprive him of the rational, and there is nothing to distinguish him from the brute. He would be then a mere animal, without any distinguishing character or a single feature either of mind or body, which could entitle him to what he now is, a little below the angels. I will admit that the church of Rome has many external attractions ; her music, her altars, and her gaudy

dresses are pleasing to the senses ; the external decoration, and even configuration, looks beautiful, and almost divine : but there is in the body of popery something that is bad, destroying, and crashing ; its heart is bad, corrupt, and corrupting ; it reminds me of that passage in Shakspeare :

"O serpent heart, hid with a flowering face !
Did ever dragon keep so fair a cave ?
Beautiful tyrant ! fiend angelic !
Dove-feathered raven ! wolfish-ravelling lamb !
Despised substance of divinest show !
Just opposite to what thou justly seem'st !
A damned saint ! an honorable villain !
O Nature, what hadst thou to do in hell,
When thou didst bower the spirit of a fiend
In mortal paradise of such sweet flesh ?—
Was ever book, containing such vile matter,
So fairly bound ?—O, that Deceit should dwell
In such a gorgeous palace !"

I will also admit that some of the arguments used by Romish priests in defence of their church and doctrines are extremely plausible, and seldom fail to make a strong impression upon their Protestant hearers. If a popish priest is asked whether he believes that all Protestants are to be damned, he will answer in the negative, or give an evasive answer, which amounts to the same. Perhaps it is well here to give a specimen of those answers. If you ask whether Protestants are all to be damned, a Romish priest will say, no ; because, they may belong to the body or *soul of the infallible church* ; they may belong to the body by an outward profession of faith, or they may belong to the soul by simply wishing to do right ; in either case they might be entitled to salvation.

Thus they leave Protestants in doubt as to what the belief of the Romish church is, in relation to the future condition of Protestants. I understand full well this species of popish sophistry. When I put the question to my fellow-traveller, the priest, whether Protestants were to be damned indiscriminately and collectively, he replied in the usual slang, they are, unless, perhaps, they may belong to the soul of the church. This answer was not sufficient for me, and not wishing to give this priest the advantage of a sophistical evasion of the point at issue, and thereby make a false impression upon the minds of our fellow-passengers, I put the question to him precisely in the following words :—Suppose all who are now in this stage are Protestants ; suppose further, that not one of us belongs to the body or soul of the Roman Catholic church ; and suppose we are all guilty of no other crime than not believing in her *infallibility* ; I ask you, sir, in the name of my fellow-passengers, and as an act of courtesy to myself, whether we are all to be damned, according to your belief. His answer was, Certainly, sir ; the church, which *cannot err*, has declared it so, and not one of you can be saved. The church is built upon a rock, and the gates of hell cannot prevail against her, which would be the case if there was any salvation beyond the pale of the Catholic church. To this infamous doctrine I replied, You must be joking, sir ; for if I believed these were the doctrines of the Roman Catholics, although I am fond of peace, and respect the laws of the land, I would be the first to take up arms for the purpose of removing every

Roman Catholic beyond the boundaries of the United States. His answer was, You cannot do it. Protestants tried that before. Did they not burn our churches in Philadelphia, and did not Dr. Beecher of Boston instigate and head a mob to burn the convent in Charlestown? I fear I evinced some impatience at hearing this infamous charge made by a foreign hireling against this zealous and eloquent Christian orator. I indignantly flung back the accusation in the teeth of the accuser; assuring him, in language which I now wish had been more courteous, that the charge was false; that I had the pleasure of a slight personal acquaintance with Dr. Beecher, and he was well known to me by fame, and that I would not believe him to be guilty of any act unworthy of a man of honor or a sincere Christian.

This is not one of the *old lies* with which, according to the papist, my books and statements are filled; there were several witnesses, and I must say that the priest, with whom I was conversing, was one of the best informed Irish Roman Catholic priests I ever met in the United States. Had I not been present, the impression which this gentleman would have left on the minds of his fellow-passengers might have been so deep that it would take the balance of their lives to remove it. But between this popish priest and myself, it was tuck against tuck, and I am fully satisfied with the consequences.

I must return to the Mass, and will observe here, that in Masses for the dead, the prayer—at the conclusion of which, on page 80, I digressed from the subject—is said; but the water is not blessed. The

practice of offering Masses has no sanction in the Scriptures. This will appear plain if we turn our attention to Matt. xxviii. 20, "Teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway unto the end of the world. Amen." If Masses for the dead were necessary, is it not strange that the apostles should never have mentioned the fact ? They frequently speak of praying for each other, but never speak of prayer for the dead. As to blessing the water, to which I have alluded, it would be a waste of time to make any comments upon it. Masses for the dead are said for the purpose of relieving souls from what papists call *purgatory*, or a place to which, they say, they are temporarily consigned for the commission of sins, and cannot be liberated for sometimes thousands of years, without masses being said for their relief. It is a satanic invention, instituted solely to fill the coffers of the papal treasury.

In the notice I am about to take of the Romish doctrine of *purgatory*, I will quote an article from a work published recently in Ireland. It is entitled "The Appeal of a converted Roman Catholic Priest to his former Parishioners." And an admirable appeal it is ; but I am not going to criticise the work, though I wish sincerely that every Catholic in this country, especially the Irish, could read it attentively.

"Purgatory is one of the most unscriptural dogmas and pick-pocket doctrines in the Romish church. It is a source of the most lucrative finance to the priests, and serves as an endless apology for ecclesiastical traffic. In fact, it is a doctrine without a Savior ;

for it substitutes self-satisfaction in the place of a Savior's atonement, and establishes the priest as the temporary dispenser of joy or sorrow, of relief or punishment, to the soul. To enforce the admission of such a belief is to make an indirect accusation against Christ; for it represents him as instituting a doctrine whose rigors and relaxations are awarded in proportion to the riches or poverty of the individuals. A rapacious priesthood, not content with fleecing its poor deluded followers upon earth with this doctrine, pursues the devoted victims beyond the grave, and converts the imaginary sorrow of a delusive purgatory into the most prolific source of pecuniary profit. Should such a place exist, then the rich man may compound with the priest for ages of misery, whilst the poor man must sink under the afflicting thought of having nothing to pay in mitigation of purgatorial torments, and thus, contrary to the Scriptures, purgatory assumes a more favorable aspect for the rich than the poor, and reverses the ordinance of the gospel, which promises salvation "without money and without price."

'The doctrine of purgatory first originated amongst the Egyptian idolaters, and was borrowed from them by the Greeks and Romans. The pecuniary advantages of such a doctrine were easily observable, and priestcraft became soon convinced that its introduction into the church would serve as a rich and inexhaustible source for ecclesiastical traffic. What the avariciousness of men could not at once accomplish, the ignorance and superstition of the times aided in its attainment. The influence of the popes was not

dormant on the occasion, for, as popedom easily perceived that purgatory would be one of the brightest gems in the papal crown, it formed no exception to such an extension of its power, and hence it is that the belief of purgatory was first introduced into the Romish church under the auspices of Pope Gregory, in the sixth century. An ignorance of scriptural knowledge, the wild ravings of a fanciful imagination, and superstitious notions of a weak intellect, are the only apologies that could be offered for Pope Gregory's adoption of such a doctrine. The writings of this infatuated ecclesiastic, upon the doctrine of purgatory, abound with narratives of the most legendary nature. He speaks of some souls being purged in the air; others in water; more with the smoke of baths; whilst others were represented by him as appearing from purgatory, and crying out for masses for their relief.

'Purgatory rests upon the most unscriptural grounds that human ingenuity could select, and chooses in aid of its pretensions an imaginary distinction which the Roman Catholic Bible by no means recognizes. It is established for purging away what are called venial sins. Here it may be necessary to apprise some of my readers, that the Romish church adopts a most accommodating distinction with regard to sins, some of which they call *mortal*, and others *venial*. A venial sin is a less offence to God, which does not deserve hell. It is for purging away venial sin that purgatory is established. Now, gentle reader, mark the inconsistency of the Romish doctrine in this respect. Roman Catholics admit that the blood of

Jesus Christ cleanseth from mortal sins, but will not allow it to cleanse from venial sins, as they establish a purgatory for the cleansing of the latter—as much as to say, that the blood of Jesus cleanseth from the grievous sin, but cannot do so with regard to (what Romanism calls) the venial or trifling sin. This reminds me of an anecdote told of Sir Isaac Newton. Sir Isaac had a favorite cat, that disturbed him with squeaking and mewing during his hours of study. In order to get rid of this annoyance, Sir Isaac ordered his servant to cut an opening in his room door, to afford free ingress and egress to the animal, to and from his room. The servant obeyed the direction of the master. Sir Isaac, seeing the aperture, remarked to his servant, that as the cat had a kitten, it would be also necessary to make a second opening for her; as much as to say, that the aperture which gave a free passage to the large cat, would not admit the small one. My readers must naturally see the application; as no reason can be given why the blood of Jesus, which cleanseth from mortal sin, should not also cleanse from a venial sin, especially as the Roman Catholic Bible says, “The blood of Jesus cleanseth from all sin,” 1 John i. 7.

‘ The distinction of venial and mortal sins is both gratuitous and unscriptural on the part of the Roman Catholics; for their Bible says, “ All liars shall have their part in the lake which burneth with fire and brimstone,” Rev. xxi. 8; from which it appears that the trivial liar, as the Roman Catholic church would say, will have his part in the lake as well as the notable liar. Again: “Cursed is every one that continu-

eth not in all the things that are written in the book of the law to do them," Gal. iii. 10. As every one, then, is cursed that doeth not every thing of the law, consequently no sin could be counted venial in the sight of God. The transgression of our first parents was apparently trivial in its nature. Roman Catholics would call it venial; as it neither injured a man's neighbor, nor was it, according to human estimation, a hardened transgression of God's law. But it brought universal death to the children of Adam, and its awful consequence should be to us an ever-warning monitor, that in the sight of a pure and holy God, no sin is venial.

'Purgatory is a most prolific source of superstition; so that it may be justly asserted, that where the belief of purgatory is most prevalent, there the superstitious notions of the people are the most gross and numerous. If a parent has lost a child, and fancy depicts him in a dream, the immediate conclusion is, that the soul is in purgatory, and that a mass is required for its relief. If the nightly thought or the solitary moments of a distempered imagination should bring before the mind the supposed apparition of a deceased friend or relation, fancy becomes a substitute for reality—the report is spread, the alarming news is communicated, the friends of the deceased confer together, and unite in the opinion that the soul is in purgatory, and that holy masses are required for its purgation. Hence it is that Ireland became so infested with the superstitious notions of enchantments, ghosts, hobgoblins, and various other fictions of mid-day and nightly spirits.

"Again, where the belief of purgatory is most prevalent, the impositions upon the public are most indecent and exorbitant. In Spain, the effects of this doctrine are carried to a great excess. There, upon each evening, a church bell tolls, called "Las Animas," or "the souls." A man having a large lantern, with a printed glass representing two naked persons in flames, takes his public rounds, addressing each person in these words, "Remember the holy souls! brother, remember the holy souls!" Few refuse the petitioner, who acts as agent for the souls in purgatory, patrolling the streets every evening, and never failing to visit the inns where the travellers intrust their safety from robbers, and where they are ready to make some pecuniary acknowledgment for past favors, or to engage protection in future dangers.

'But why need I travel into other lands for a description of the sacrilegious imposts arising from this unscriptural doctrine, when our own country furnishes sufficient materials for my subject? In New Orleans there are three-day masses, all-souls days, and various ecclesiastical societies for the souls in purgatory. A three-days' mass is one that is celebrated upon the burial day of the deceased. If the deceased were poor in circumstances, a private mass, or what is the same, one mass, is celebrated on the occasion. For this the priest receives from two and six pence to ten shillings, according to the custom of the parish. If the poverty of the deceased were such as that the usual demand for the mass could not be obtained, then a handful of *blessed* clay, accompanied with a charge of a shilling, or one and six pence, must act

as a substitute for the *sacrifice*. If the deceased were comfortable in circumstances, then a HIGH or chanted mass is offered. In this instance, a number of priests congregate together, while each receives from seven and six pence to a pound for assistance. When a month elapses after the death of the individual, another mass, called "the month's mind," is gone through; the same number of priests as officiated upon the day of interment is collected, and each again receives the sum before mentioned for his part of the performance. The luxuries of the table are the finale of this heathenish ceremonial. A most sumptuous dinner is prepared—a profusion of meats, varieties of fowl, and all the delicacies of the season, decorate the festive board. Whisky-punch is distributed in abundance, whilst a few bottles of wine are now and then introduced as digestive stimulants for the priests. Such an unnatural display, at so unseasonable a time, would force the impartial observer to conclude that their reverences expected the relief of the departed soul rather through the interference of unrestrained licentiousness, than the voice of prayer.

' For the souls of the rich there are also anniversary or annual masses offered; the same routine of expenses is incurred at this period, as at the month's mind, and the same number of priests is in attendance. A luxurious dinner is the finale on this, as well as on the preceding occasion; and hence it is, that owing to the wily and systematic arrangements amongst the Romish clergy, there are several parishes where one half the priest's time is occupied in the offering of monthly and annual masses for the de-

ceased, and in the feasting on the monthly and annual breakfasts and dinners given on the occasion.

' This doctrine of purgatory furnishes the priests with another inexhaustible source of fraud upon the public. I mean, the doctrine of intention. The word *intention*, in the Romish church, means that the priest would offer his mass according to the intention of the individual paying. For such intention the priest receives from two and six pence to five shillings, in proportion to the means of the friends of the deceased. Many priests never think of discharging these intentions, though paid for them;*

* The case of the Rev. Mr. Curran, lately parish priest of Killucan, in the county of Westmeath, and with whom I was personally acquainted, bears sufficient testimony to the correctness of my statement. This Rev. individual, whose death was but a few months ago announced in the public prints, bequeathed to the Rev. Dr. Cantwell, of Mullingar, £300 to be expended on masses (at 2s. 6d. each) for such intentions as he (Mr. Curran) had neglected to discharge. From this it appears by arithmetical computation, that the Rev. Mr. Curran died owing two thousand four hundred masses, most of which, (as must necessarily be presumed) were to be offered for souls in purgatory. Now, gentle reader, allow me to tell you, that had the Rev. Mr. Curran survived, he would require more than twenty years to discharge the last of his intentions; for as priests are allowed to offer only two masses on each Sunday and holiday, and but one on week-days, and as the masses offered by the parish priests on those festival days must be offered for the general benefit of the congregation, and as the masses at stations (which engross a great portion of the priest's services throughout the year, must be offered for the particular benefit of the family at whose house the stations are held; it would therefore follow, that the Rev. Mr. Curran would require a period of at least twenty years to discharge his debt of masses. O, abominable notion to suppose that the Lord Jesus Christ would institute a doctrine whose rigor or relaxation of punishment to a soul, was to depend upon the whim or caprice of the Rev. Pat. Curran !!

whilst others of them discharge eight or ten at one mass, for the mere purpose of afterwards acquainting their customers that they discharged their duty.

'The custom of offering three-day, monthly, and annual masses for the dead, is of heathenish origin; for even Flavius Blondus, a strict Roman Catholic, was forced to admit that the heathens had similar sacrifices, and hence he said, "The pagans, believing that the dead were relieved by the sacrifices and suffrages of the living, offered sacrifices for them in nine days after the funeral honors; and this sacrifice they called the 'novendiale,' or nine days' mind. We do the same thing," says he, "by celebrating the divine office for the souls departed, either on the seventh day, or at the end of the twelve months." Polydore Virgil, another Roman Catholic, says, "It is from the heathen 'sacrum novendiale,' that we took the custom of performing service for the dead the seventh day after the funeral ceremony." Again, in the 9th chapter of his 6th book, he says, "They (meaning the heathens) performed an anniversary sacrifice for the dead."

'Purgatorial societies are established in almost every parish in Ireland, and tend much to swell the revenues of the priesthood. Even the city of Dublin, with all its boasted intelligence, has within the precincts of each parish a society of this superstitious nature. Ecclesiastical benefits, indulgences, and various other allurements, are held forth to induce individuals to swell the number of the order; whilst a penny a week, and some money in advance, are the quested damages for being constituted one of its

members. All this money is handed over to the priest to relieve the suffering souls in purgatory.

' Another pecuniary advantage for the priests, connected with this doctrine of purgatory, is an annual offering-day, called All Souls' Day, and held on the 2d of November. The Roman Catholics make their offerings upon this day, in the same manner as at Christmas and Easter, and give from a shilling to a pound, in proportion to their circumstances. I have known several parishes, in some of which I officiated as a Romish priest, where, in addition to the general offerings upon All Souls' day, persons are obliged to give a liberal stipend in order to have the names of their deceased relations enrolled in the parish book, and their souls recommended to the prayers of the congregation. The festival of All Souls is of heathenish origin, and was formerly celebrated by the heathens in the month of February. It is called by Plutarch the feast of purification, because upon this festival all the dead are supposed to be purified from their sins with sacrifices. It was translated by the Romish church from the month of February to the 2d of November, through the hope (I presume) that a change of time might create a change of opinion as to its not having been of heathenish origin.

' Though many conjectures have been formed in the Romish church as to the localities of purgatory, still nothing definite has been decided on this subject. Some say its situation is in this world, and assign mount Vesuvius and Etna as its entrance; others assert that it is in the other world, whilst many agree in placing the imaginative abode under our terrestrial

globe, between earth and hell. The Romish divines, however, who had such differences of opinion as to the site of purgatory, are less varied in their notions with regard to the matter and nature of the torments; for St. Thomas Aquinas gratuitously tells us, “not only that it is a fire in which the souls are tormented, but that the fire which torments the souls in purgatory, and the damned in hell, is the same;” and Bellarmine, another Catholic divine, says, that “Almost all the holy fathers have agreed that the fire for the souls in purgatory and the damned, is the same.”

‘I shall now show this doctrine to be of heathenish extraction, and will fearlessly assert that there is no one who has received the blessing of a classical education, but must acknowledge not only the conformity, but even a perfect parity, between the supposed heathenish purgatory of former times, and the Romish purgatory of the present days.

‘Homer, the Greek poet, who lived nine hundred years before Christ, evidently refers to a purgatory, where he describes Achilles as telling Ulysses that he would prefer being a rustic on earth working for hire, rather than have a large empire over all the dead. Socrates, a Grecian philosopher, who lived about four hundred years before Christ, is recorded in Plato’s *Phædo* as having said, that “Some souls, after their departure from the body, hover about sepulchres, there to be punished; and that some, after having gone through various punishments, shall be purged and absolved, and after certain periods shall be freed from their punishments.” Plato, who was a disciple of Socrates, and also a Grecian philosopher, is men-

tioned by Eusebius as believing in a middle state, where some souls suffered for a time, before they were translated into Elysium, or the abode of joy and repose. Virgil, the Roman epic poet, who lived about twenty years before Christ, refers to a purgatory,* when he describes the ghost of Palinurus as appearing to *Aeneas*, and begging of him to alleviate his sorrows ; whereupon he is acquainted by the sybil that sacrifices would be made to appease his manes. The same poet describes† the different punishments that souls endure in the middle region before they could enter the habitation of joy. Ovid, the Roman elegiac poet, who flourished a few years after Christ, refers to purgatory, as may be easily observed from his description‡ of the ghost of Remus appearing to Romulus, and begging of him to get an anniversary offered for his repose. Such was the belief of those heathenish philosophers and poets with regard to a middle state, and such were the notions from which the Romish doctrine of purgatory originated. I shall conclude this part of my subject with an extract from the works of Polydore Virgil, a bigoted Italian and Jesuit of the sixteenth century, and whose authority must naturally be doubly appreciated on the present occasion. “The custom of praying for the dead is of ancient date. They (meaning the heathen) performed an anniversary service, that is, they offered sacrifices every year in honor of the dead ; and thus it is that we observe the same ceremony for the salvation of the dead.”§

* *Aeneid.* lib. vi. ver. 379.

† *Aeneid.* lib. vi. ver. 740.

‡ *Past.* lib. v.

§ *Lib.* vi. cap. 9. *De inventoribus rerum.*

'I know there are many Catholics, who, from the observations I have just made, would argue that as the heathens believed in the doctrine of a purgatory, therefore it must be a natural doctrine; and being a natural doctrine, therefore it must be right and true. If this mode of arguing were correct, then mankind would be perfectly justified in imitating all the abominations of heathenism; then ought we to imitate the example of the goddess Bellona's followers, who drew their blood by cutting and flagellating themselves, and afterwards carried it in their hands to sprinkle their idol with it, and all this because they imagined it *natural* and *right* to do so. Then ought we, in imitation of the heathens, to offer human sacrifices to the gods, because they believed it *natural* and *right* to do so. If the above mode of argument were true, then ought we to burn children alive in our valleys, as the heathens did in the valley of Gennena, near Jerusalem, because they thought it *natural* and *right* to do so in order to appease their god Moloch. But, my friends, such a mode of argument is absurd; for though the heathens followed their abominations, still we should not conclude that it was natural and right that they did so, and that we ought to imitate their example; and for the same reason, though the heathens believed in a purgatory, we should not consider it natural and right that they did so, nor should we follow their example. When I was at Maynooth, I heard my professor say that the heathens' belief in purgatory was the strongest argument of the existence of such a place!!

'I shall now advert to the texts of Scripture brought

forward in support of the doctrine of purgatory, and shall clearly prove that these texts have been strained, perverted, and completely misapplied. The first is the 32d verse of the twelfth chapter of Matthew. In this text our Savior says, "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." Now it is quite absurd to suppose that our Savior referred in this passage to such an imaginative place as purgatory: for all must admit (according to the distinction of mortal and venial sins) that a sin against the Son of man (who is Jesus Christ) must be a mortal sin, and that a sin against the Holy Ghost is considered a greater mortal sin. But according to the popish doctrine, purgatory is established for purging away venial sins and not mortal sins, and therefore it cannot be a purgatory our Savior alludes to, in the text quoted.

'Again, to simplify this subject, let me suppose a person has committed a most enormous offence against the laws of England, and that the lord lieutenant said, It shall not be forgiven, neither in Ireland nor England, would any one be so irrational as to argue that the lord lieutenant meant to insinuate from this mode of expression that there was a middle place where the crime might be forgiven? and who for the same reason could presume to assert that because our Savior said a sin against the Holy Ghost shall not be forgiven, neither in this world nor the world to come, that therefore he alluded to a middle place of forgiveness?

'The meaning of the text is this: Our Savior refers to the impossibility of a sin against the Holy Ghost being forgiven either in this world or the next. As much as to say, it will never be forgiven. This meaning of the passage perfectly coincides with the parallel text, Luke xii. 10, where it is said, "And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven." And again, this meaning is in perfect accordance with another parallel text, Matt. xii. 31, "But blasphemy against the Spirit shall not be forgiven." Bellarmine, a Roman Catholic ecclesiastic and historian of the sixteenth century, admits that purgatory cannot be proved from this passage of Matthew xii. 31.

'The next text brought forward in favor of purgatory, is taken from St. Paul's first Epistle to the Corinthians, iii. 15. But I shall here annex the three preceding verses, in order that the true meaning of the fifteenth verse may be more clearly understood. The twelfth and thirteenth verses say, "Now, if any man build upon this foundation (meaning Jesus Christ) gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day of the Lord shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." The fourteenth verse says, "If any man's work abide which he hath built thereupon, he shall receive a reward;" and the fifteenth verse says, "If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as

by fire." It is from this fifteenth verse that Roman Catholics wish to deduce an argument in favor of purgatory.

'Now, my friends, upon your attentive perusal of the entire passage, you will easily perceive that no argument can be adduced from it in support of purgatory; for, in the first place, you may observe that "every man's work" must be subjected to the fire spoken of in this passage. But those who die in mortal sin cannot be subjected to this fire; for, according to the popish doctrine, no one goes to purgatory but those who die in venial sin. Therefore, purgatory cannot be adverted to in this place; for the passage says, "every man's work" must be subjected to the fire spoken of.

'Secondly, it is said in the latter end of the thirteenth verse, "The fire shall try every man's work of what sort it is." From this you perceive that the fire spoken of, is for trying or proving every man's work, and not for purifying the soul; and therefore it cannot be purgatory which is meant here; for purgatory, according to Romish doctrine, is intended for purging or purifying the souls, and not for trying or proving man's work, "of what sort it is."

'Thirdly, it may be necessary to remark, that the apostle speaks in a figurative sense through the entire passage I have quoted; and hence it is not a real but an imaginative or supposed fire he alludes to; for he speaks of the works of the ministers of the church. Some of those works he calls gold, silver, and precious stones; and others of them he denominates by the titles of wood, hay, and stubble. Now, my

friends, you must be well aware, that it would be absurd to suppose that the apostle looked upon the works of the ministers of the church as if they were really gold, silver, precious stones, wood, hay, or stubble, and hence it is equally absurd to suppose that these works of gold, silver, precious stones, &c. would be subjected to a real fire; and therefore we must naturally conclude that it is a figurative, and not a real fire, such as is called purgatory, that the apostle alludes to.

‘Lastly, you may perceive from the words of the fifteenth verse, that it is not a real, but an imaginative or supposed fire that the apostle refers to; for he says, “but he himself (meaning the minister) shall be saved, yet as by fire;” which is the same as if the apostle had said, But himself (that is, the minister) shall be saved as if it were by fire; which mode of expression is quite different from saying that he was actually to be purified by fire, as the doctrine of purgatory would have it.

‘The next passage Roman Catholics allude to, in favor of purgatory, is taken from Matthew v. 26. “Amen, I say to thee, thou shalt not go out from thence, till thou pay the last farthing.” The place spoken of by our Savior in this passage is evidently hell, and not purgatory; as may easily be believed from the preceding verse, which says, “Make an agreement with thy adversary quickly, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.” According to this 25th verse, it is plain our Savior advert-

to the necessity of our being reconciled to each fellow-creature whilst "we are in the way;" that is, whilst we are on earth: for, if we be not reconciled, we must be cast into prison hereafter. Now, my Catholic friends, you allow that if a person dies in a state of enmity with a fellow-creature, he dies, according to that doctrine, in a state of mortal sin, and therefore goes to hell, and not to purgatory; and hence it consequently follows that it is hell, and not purgatory, our Savior adverts to, in the 26th verse, which is a continuation of the meaning of the *prison* spoken of in the 25th.

'Catholics may naturally inquire of me, then, how am I to explain that part of the 26th verse, where our Savior says, "Thou shalt not go out thence, till thou pay the last farthing." The word *till* should be understood in the sense of *never*, as much as to say that the person our Savior alludes to, in this 26th verse, could never leave the prison. The word *till* means *never* in various parts of the Scriptures; for instance, in Gen. viii. where it is said that Noah sent forth a raven out of the ark, which raven, as the 7th verse mentions, "did not return *till* the waters were dried upon the earth," that is to say, *never* returned. Again, in 1 Cor. xv. 25, it is said, "For he must reign (meaning Christ) until he hath put all enemies under his feet." But his reign shall never cease; therefore the word *until*, in this passage also, must be received in the sense of *never*. Again, the Lord is introduced, (in Isaiah xlvi. 4,) saying, "I am till you grow old."* But God will never cease to

* Or, as the Douay Bible reads, "Even to your old age I am the same."

exist; therefore the word *till*, in all these passages, must be understood as meaning *never*; and hence it should be also received in the same sense in the passage where our Savior says, "Thou shalt not go out from thence till thou pay the last farthing;" as much as to say the transgressor should never go out of the prison: and hence it is *hell*, and not *purgatory*, that is alluded to in the passage I have quoted.

' The next passage Roman Catholics refer to, in favor of purgatory, is taken from 1 Pet. iii. 19; but I shall also give the 20th verse, that the true meaning of the 19th may be the more easily comprehended. The 19th verse says, "In which also (meaning the Spirit) he (that is, Christ) came and preached to those spirits which were in prison;" the 20th verse says, "who in time past were incredulous."

' Now, my friends, the prison spoken of here could not be *purgatory*; for none, according to Roman Catholic doctrine, can go to purgatory, except those who die in venial sin. But no one would attempt to say that our Savior died in venial sin; and therefore (according to Romish doctrine) it could not be the prison of purgatory our Savior went to preach through his *spirit*.

' Again, the 20th verse describes the persons that were preached to in prison. They were those, "who (as the Catholic Bible says) in time past had been incredulous." Now, to be incredulous, is to disbelieve in the doctrines preached; and to disbelieve in the doctrines preached, is to be guilty of a mortal sin, (as you call it.) But those who die in mortal sin go to hell, and not to purgatory; and

therefore the prison spoken of here could not be purgatory.

‘ You will naturally inquire of me now, who, then, were the *spirits* preached to, and what is the prison spoken of, in the 19th verse? The *spirits* spoken of (as your own Bible testifies) were those that lived in the days of Noah, but who disbelieved Noah when he preached to them repentance and salvation through Christ, for which disbelief they were cast into hell: and this is the prison in which the spirits were, when St. Peter was writing the 19th verse; therefore the 19th verse by no means proves the existence of such an imaginative place as purgatory.

‘ The next text of Roman Catholics in support of purgatory, is taken from the 2d book of Maccabees, xii. 43, where it is said, “ And making (that is, Judas Maccabeus) a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead.” Now, in the first place, these books of the Maccabees are not canonical, but are complete forgeries, and were composed by monks in the dark and leaden ages of the church, as may easily be collected from the following circumstances:—First, because Melito, bishop of Sardis, who lived in the second century, and was the first Christian writer that gave a catalogue of the books of the Old Testament, did not make the slightest reference to such books as the Maccabees; and, secondly, because the council of Laodicea, which gave in the year 364 a catalogue of the canonical Scripture, did not refer to such fictitious documents as the Maccabees. And again, that they are

not inspired works, is evident from the words of the author, who says in the last chapter and last verses of the Maccabees, "I will here make an end of my narration, which, if I have done well, and as it becometh the history, it is what I desired ; but if imperfectly, it must be pardoned me." Here the author speaks of his liability to imperfection, which would not be the case if he supposed himself under the effect of inspiration when writing. Lastly, these books show their inconsistency, in attributing the death of Antiochus to opposite causes: first, by asserting in the first book of Maccabees, vi. 13, that king Antiochus took to his bed through grief, and died there ; whereas in the second book of Maccabees, i. 13, it is said he was slain in the temple of Nanea by the priests !!

' Now let us come to the text in the Maccabees, from which Romanists endeavor to prove purgatory. It is this :—" And making (that is, Maccabeus) a gathering, he sent twelve thousand drachms of silver to Jerusalem, for sacrifice to be offered for sins for the dead." This passage cannot prove purgatory, for all the persons adverted to here were slain for the crime of idolatry, as the preceding passage mentions. But idolatry is a mortal sin, and those dying in mortal sin go to hell, and not purgatory ; therefore purgatory cannot be adverted to in this passage.

' Having exposed the absurdity of these arguments upon which Romanists found the imaginative existence of a purgatory, I shall now, (with God's blessing) produce from the Romish Bible some of the plainest texts that are totally subversive of such a

doctrine. I shall first commence with the Old Testament. In Psalm xlviij. (49 in our version) 7, 8, it is said, "No brother can redeem, nor shall man redeem; he shall not give to God his ransom, nor the price of the redemption of his soul." These words would not be true if such a place existed as purgatory; for Romanists believe that the souls there can be relieved by masses, offices, &c., all of which must be purchased with money.

'The book of Wisdom, (which the Romish church holds as canonical,) speaking of the righteous or just that die in the Lord, says in the 3d chapter and 3d verse, "But they are in peace." Again, in the 9th verse of the same chapter, it says, "They that are faithful in love shall rest in him: (that is, in the Lord) for grace and peace are to his elect." But if the souls of the just were to go through such an ordeal as purgatory, it would be absurd to say that they were in peace and rest after their departure from this life. Again, it is said in the same chapter, "and no torment shall touch them;" that is, the souls of the just; which mode of expression would be also preposterous, if purgatory existed. In Ecclesiastes xi. 3, it is said, "If the tree fall to the south or to the north, in what place soever it shall fall, there shall it lie." But this would not be the case if such a place as purgatory existed; for then the soul would remain like Mahomet's coffin, suspended in a middle place between heaven and earth. Isaiah (lvii. 2) ascribes peace and rest to the just man immediately after his departure out of this life, which would be quite erroneous if such a place as purgatory

existed. In Ecclesiasticus xxxviii. 23, (which book, according to Romanists, is held canonical,) it is said, "When the dead is at rest, let his remembrance rest." Again, in Jeremiah xxii. 10, it is said, "Weep not for him that is dead, nor bemoan him with your tears." Now the advice contained in those two passages would be quite ungodly, if such a place as purgatory existed, or if the souls detained there would be relieved by prayers, alms, deeds, penances, acts of supererogation, &c. Again, in the fourth book of Kings, xxii. 20, (but second book according to our version) the Lord is described as thus addressing Josiah, "Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace." Now, if such a place of torments as purgatory existed for the just, (as it is the just alone, according to Romish doctrine, that go there,) then the Lord would be misrepresented as saying, that he would gather Josiah to his fathers in peace; for if purgatory existed, it would not be peace, but torment, he would gather him to.

' Such are the plain texts of Scripture from the Old Testament in your own Bible, against the doctrine of purgatory. I shall now select a few passages from the New Testament.

' In Romans viii. 1, it is said, "Wherefore there is now *no condemnation* to them who are in Christ Jesus." But if a purgatory existed, there would be *some condemnation* for them who are in Christ Jesus; and therefore, that the apostle Paul may not be considered as a *liar*, it is evident, from the above quotation, that no such place as purgatory exists.

' Again, it is written in St. John's first Epistle, i. 7, "And the blood of Jesus Christ his Son cleanseth us from *all sin* ;" but purgatory, according to Romish doctrine, purges, or what is the same, cleanses from *venial sins* only. Therefore, according to the above passage, purgatory cannot exist.

' Again, in Heb. x. 17, the Lord is described as speaking those words of the righteous, " And their sins and their iniquities I will remember *no more*." But if a purgatory existed, then the sins and iniquities of the righteous would be remembered ; for the righteous alone, according to Romish belief, go there and suffer punishment ; therefore, that the text may be true, a purgatory cannot exist.

' Rom. vi. 23, it is written, " For the wages of sin is death ; but *the gift of God is eternal life*, through Jesus Christ our Lord." Now if the apostle supposed that such a place as purgatory existed, instead of saying, *the gift of God is eternal life*, he would have thus written, " The gift of God, after the souls undergo the pains of purgatory, will be eternal life ;" therefore purgatory (according to the words of the text) cannot exist.

' In John v. 24, it is written, " Amen, amen, I say unto you, he that heareth my word, and believeth him that sent me, hath everlasting life, and cometh not *into judgment, but is passed from death to life*." Now, if the evangelist imagined the existence of such a place as purgatory, he would not have said of each believer that he cometh *not into judgment*, for surely a purgatory is judgment, and a severe one also. Nor would he have said of the believer, that he passeth

from death to life, if he thought of such a place as a purgatory ; for had he thought so, he would have said that the believer after death passes to purgatory, and from that to eternal life.

'In the Acts of the Apostles, iv. 12, it is said, "Nor is there *salvation in any other*, (save Jesus.) For there is none *other name* under heaven given to men, whereby we must be saved." But if purgatory existed, then it would be false to assert that there was no salvation but through Christ ; because purgatory, according to Romish doctrine, cleanses from sin, and therefore gives salvation to the soul. Again, if purgatory cleansed from venial sin, as Romanists would have it, then there would be another name given under heaven, whereby we would be saved, which is contradictory to the second part of the text ; and therefore it cannot be true that such a place as purgatory exists.

Lastly, it is said of Christ in 1 John, i. 9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all iniquity*." But if purgatory were to cleanse from (what Roman Catholics call) venial sins, then false would be the assertion that Christ cleanses us from all iniquity ; therefore, in accordance with the text quoted, purgatory cannot exist.'

Papists lay great stress, in justifying their doctrine of purgatory, on Matt. xii. 32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in

this world, neither in the world to come." Again, Matt. v. 25, "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." The inference which papists draw from these passages, viz. that there is a purgatory or middle state, to which the souls of men are temporarily consigned, and from which they may be relieved by popish masses, is altogether erroneous; it is neither good logic, nor sound doctrine. In the first of those passages, the papist says, it is proved that sins may be forgiven in the next world; but it is clear from the other, that no one could come out of purgatory, or this fabulous middle state, without paying the last farthing; therefore, unless debts can be paid by masses, they must stay there forever. Would it not be a contradiction in terms to forgive a debt, and afterwards to require payment of that debt? Such a contradiction would be involved, if the popish interpretation of both these texts were correct.

Papists refer us to 1 Pet. iii. 18—20, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the Spirit; by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noe, while the ark was preparing, wherein few, that is, eight souls, were saved by water." Nothing more clearly proves how entirely unacquainted papists are with the Scriptures than the interpretation

which they give to this passage. By *prison* they understand some place of repentance in after-life, where they are temporarily confined. The meaning of the passage is, that they were in bondage to sin ; this was the usual mode of expression used in describing persons who were in bondage to sin. “The Spirit of the Lord is upon me,” said our Savior, in Luke iv. 18, “because he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised.” Can papists be so blind, as not to see the absurdity and wickedness of their belief in purgatory ? They say, in one breath, that purgatory is a place for the punishment of *venial* sins ; but they forget, or do not understand, that those persons to whom our Savior preached in prison, were guilty of mortal and damning sins ; “and God saw that the wickedness of man was great in the earth.”

But if papists still have any difficulty in understanding the doctrine of purgatory, I would refer them to 2 Pet. ii. 1, “Wherefore there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” This explains to you, papists, both the cause and extent of your deception on the subject of purgatory ; your priests are false prophets ; they are deceiving and bringing you to destruction. It is scarcely my province to teach you how you are to be delivered from your infatuation : I trust the Lord in his mercy

will do it in his own due time, not by countenancing your priests in offering masses for your souls for the purpose of delivering them from purgatory, but by inspiring you with a belief in the gospel, and faith in the Lord Jesus Christ, in whom alone you can hope for salvation. Remember, there is a false church spoken of in Revelations. The destruction of that church is clearly foretold. The Lord has set a mark upon that church; and if you are not as blind as darkness can make you, you must see that the popish church is the one alluded to; she, alone, teaches her followers to believe in purgatory; she, alone, *makes merchandise of the souls of men.*

The Mass continues.

R.—Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam; ut in conspectu divinæ majestatis tuæ pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

Trans.—We offer to thee, O Lord, the chalice of salvation, beseeching thy compassion that it may ascend as a sweet odor in the sight of thy Divine Majesty, for our salvation and that of the whole world. Amen.

R.—Deinde facit signum crucis cum calice, et illum ponit super corporale, et palla coöperit; tum junctis manibus super altare, aliquantulum inclinatus dicit.

Trans.—Then he makes the sign of the cross with the chalice, and places it upon the corporal, and covers it with a napkin; then joining his hands upon the altar, and bending himself a little towards it, he says—

R.—In spiritu humilitatis et in animo contrito,
suscipiamur a te, Domine ; et sic fiat sacrificium nos-
trum in conspectu tuo hodie, ut placeat tibi, Domine
Deus.

Trans.—May we be received with a spirit of hu-
mility and with a contrite heart, by thee, O Lord
God ; and may our sacrifice be made this day in thy
sight, O Lord God, so as to be acceptable to thee.

R.—Suscipte, sancta Trinitas, hanc oblationem,
quam tibi offerimus ob memoriam passionis, resurrec-
tionis et ascensionis Jesu Christi, Domini nostri, et
in honorem beatæ Mariæ semper Virginis, et beati
Johannis Baptistæ et sanctorum apostolorum Petri et
Pauli, et istorum et omnium sanctorum ; ut illis pro-
ficiat ad honorem, nobis autem ad salutem, et illi pro
nobis intercedere dignentur in cœlis, quorum memo-
riam agimus in terris. Per eundem Christum, Domi-
num nostrum. Amen.

Trans.—Receive, O blessed Trinity, this oblation
which we offer to thee in memory of the passion,
resurrection and ascension of Jesus Christ our Lord,
and in honor of the blessed Mary ever a Virgin, and
of the blessed John the Baptist, and of the blessed
apostles Peter and Paul, and of these and all the saints,
that it may advance their honor and our salvation,
and that they may vouchsafe to intercede for us in
heaven, whose memory we preserve on earth, through
the same Christ our Lord. Amen.

R.—Postea osculatur altare, et versus ad populum
extendens et jungens manus, voce paululum elevata
dicit—

Trans.—Then he kisses the altar, and turning to

the people, extending and joining his hands, he says, in a voice moderately loud—

R.—Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Trans.—Pray, brethren, that mine and your sacrifice may be acceptable with God the Father Almighty.

R.—Minister seu circumstantes respondent, alioquin ipsemet sacerdos—

Trans.—The clerk or those who stand around, otherwise the priest himself, says—

R.—Suscipiat Dominus hoc sacrificium de manibus tuis (vel meis,) ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

Trans.—May the Lord receive this sacrifice from your hands, (or mine,) to the praise and glory of his name, and for our benefit and that of the whole church.

R.—Sacerdos submissa voce dicit—Amen.

Trans.—The priest says then with a low voice—Amen.

R.—Deinde manibus extensis absolute sine “Oremus,” subjungit orationes secretas. Quibus finitis, cum pervenerit ad conclusionem clara voce dicit, Per omnia sæcula sæculorum, cum præfatione, ut in sequentibus. Præfatio incipitur ambabus manibus positis hinc inde super altare. Quas aliquantulum elevat cum dicit “Sursum corda.” Jungit eas ante pectus et caput inclinat, cum dicit “Gratias agimus Domino Deo nostro.” Deinde disjungit manus, et disjunctas tenet usque ad finem præfationis. Qua

finita, iterum jungit eas, et inclinatus dicit "Sanctus;" et cum dicit "Benedictus qui venit," signum crucis sibi producit a fronte ad pectus.

Trans.—Then his hands widely extended, without saying, "Let us pray," he repeats the secret prayers, [*these the people cannot hear;*] which being finished, when he comes to the end he says with a loud voice, "For ever and ever," with the preface, as is mentioned in the "sequences," which are different on different days: the preface is begun, both hands being placed separately over the altar. He raises them a little when he says, "Lift up your hearts." He then joins them before his breast, and bows his head when he says, "We give thee thanks, O Lord our God." Then he separates his hands, and holds them separate until the end of the preface; which being ended, he joins them again, and bowing says the "Sanctus," [or the prayer commencing with the word sanctus, or holy ;] and when he says, "Blessed is he that comes," he makes the sign of the cross from his forehead to his breast.

The preface being different at different periods of the year, we shall only give one of them; and we would here remark, how utterly useless all these forms which the priest uses appear, and how unmeaning are the various attitudes into which he is taught, by rule, to put himself, when we consider the object and design of prayer.

R.—Sequens præfatio dicitur a nativitate Domini usque ad Epiphaniam (præterquam in die S. Johannis Apostoli) et in purificatione B. Mariæ et in festo Corporis Christi et per octavam, nisi in ea occurrit festum,

quod propriam præfationem habet, et in transfiguratione Domini.

Trans.—The following preface is said from the nativity of our Lord to the Epiphany, (except upon the Octave or eighth day of St. John the Apostle, and also in the purification of the blessed Mary, and in the feast of Corpus Christi, or of the body of Christ, and through the Octave to the eighth day after; unless a festival occurs, which has its own proper preface; and also in the transfiguration of our Lord:—

Priest.—Per omnia sæcula sæculorum.

T.—For ever and ever.

Response.—Amen.

P.—Dominus vobiscum.

T.—The Lord be with you.

R.—Et cum spiritu tuo.

T.—And with thy spirit.

P.—Sursum corda.

T.—Lift up your hearts.

R.—Habemus ad Dominum.

T.—We lift them up unto the Lord.

P.—Gratias agamus Domino Deo nostro.

T.—Let us give thanks to our Lord God.

R.—Dignum et justum est.

T.—It is just and right to do so.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Quia per incarnationem verbi mysterium nova mentes nostræ oculis lux tuæ claritatis infulsit, ut dum visibiliter Deum cognoscimus, per hunc invisibilium amorem rapiamur. Et ideo cum angelis et archangelis, cum thronis et do-

minationibus, cumque enim militia cœlestis exercitus, hymnum gloriæ tuæ canimus, sine fine dicentes—

Trans.—It is truly proper, and right, and just, and healthful, that we should give thanks to thee always and every where, O Lord, holy Father, Almighty, eternal God, because through the mystery of the incarnate Word, a new light of thy glory has shone upon the eyes of our mind, so that while we behold God visibly, we are carried away by this love of invisible things ; and, therefore, with the angels and archangels, with thrones and dominions, and with all the army of the heavenly host, we sing forth the hymn of thy praise, saying :—

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.

Trans.—Holy, Holy, Holy, Lord God of Sabaoth, (or of Hosts.)

Pleni sunt cœli et terra gloriæ tuæ. Hosanna in excelsis.

Trans.—The heavens and earth are full of thy glory. Hosanna in the highest.

R.—Benedictus qui venit in nomine Domini. Hosanna in excelsis.

Trans.—Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

Next follows the canon of the Mass.

R.—Sacerdos extendens et jungens manus, elevans ad cœlum oculos, et statim dimittens profunde inclinatus ante altare, manibus super eo positis, dicit,

Trans.—The priest, standing and joining his hands and raising his eyes to heaven, and immedi-

ately casting them down, bending himself very low before the altar, and placing his hands over it, says,

S.—Te igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus (osculatur altare) uti, accepta habeas et benedicas, (jungit manus, deinde signat ter super oblata,) hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, (extensis manibus prosequitur,) in primis, quæ tibi offerimus pro ecclesia tua sancta Catholica, quam pacificare, custodire, adunare, et regere digneris, toto orbe terrarum, una cum famulo tuo papa nostro N—, et antistite nostro N—, et omnibus orthodoxis atque catholicæ et apostolicæ fidei cultoribus.

Trans.—We, as suppliants, beseech thee, O merciful Father, for Jesus Christ's sake, thy Son, our Lord, (he here kisses the altar) that thou mayst hold and bless these ✠ gifts, (let him then join his hands, and after that make the sign of the cross three times upon the oblation,) these ✠ offerings, these holy ✠ sacrifices poured out, (he proceeds then with extended hands,) chiefly which we offer to thee for thy holy Catholic church, which mayst thou vouchsafe to keep in peace, to watch over, and unite in one, and govern all over the world, together with thy servant N— our pope (or father) and our Bishop N—, and with all the orthodox worshipers of the Catholic and apostolic faith.

R.—*Commemoratio pro vivis.*

Trans.—*Commemoration for the living.*

S.—*Memento, Domine, famulorum famularumque tuorum — et —, (jungit manus, orat aliquan-*

tulum pro quibus orare intendit, deinde manibus extensis prosequitur,) et omnium circumstantium, quorum tibi fides cognita est, et nota devotio, pro quibus tibi offerimus, (vel qui tibi offerunt hoc sacrificium laudis,) pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibique reddant vota sua æterno Deo, vivo et vero.

Trans.—Remember, O Lord, thy servants, (here the priest joins his hands, and prays for —,) and all those here present, whose faith is approved of by thee, and whose devotion is known, for whom we make this offering, (*or*, who offer to thee this sacrifice of praise,) for themselves and all their families, for the redemption of their souls, for the hope of salvation and of their safety, and for which they pay their vows to thee, the eternal, living and true God.

Is it not strange that a Christian minister—if we may be allowed to call a popish priest by that name—should repeat such a prayer as the above? Some of it is scriptural, and it would appear as if the intercession of Jesus Christ was enough; but this is contradicted in another part of the same prayer. Is it not an outrage and an insult to the Lamb of God, who taketh away the sins of the world, to be spoken of in one place as if he alone could save man, and in the next place to call upon angels, as it were, to aid him in accomplishing this divine purpose? Wash your hands, Roman Catholics, from any participation in the creed of a church which inculcates such blasphemous doctrine as this.

The Mass continues as follows—but as I can make no improvement upon the subject which may

elucidate it more clearly than has been done before by the Rev. John Rogerson Cotter, parish priest or rector of Innisshannon, in a work of his, recently published, upon the Mass and Rubrics of the Roman Catholic church, I will quote largely from that work. I do so for several reasons, but chiefly because I know that he has translated the Latin Mass correctly into English, and also because his comments upon the whole are in strict accordance with my own views.

R.—Tenens ambabus manibus hostiam inter indicies et pollices, profert verba consecrationis, secreto, distinete, et attente.

Trans.—Holding the host with both his hands between his forefingers and thumbs, he says the words of consecration secretly, distinctly, and attentively, or with intention—**HOC EST ENIM CORPUS MEUM.**—For this is my body.

R.—Prolatis verbis consecrationis, statim hostiam consecratam genuflexus adorat. Surgit, ostendit populo, reponit super corporale, iterum adorat. Et non disjungit pollices et indiees nisi quando hostia tractanda est usque ad absolutionem. Tunc detecto calice, dicit—

Trans.—Having finished the words of consecration, immediately kneeling down, he adores the consecrated host. He then rises up, shows it to the people, places it upon the corporal, and again adores it. And he does not separate his fingers and thumbs, only when the host is to be laid down, until the oblation, or washing of his fingers. Then, uncovering the chalice, he says—

R.—Simili modo postquam cœnatum est (ambabus manibus accipit calicem) accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas ; item tibi gratias agens (sinistra tenens calicem dextera signat super eum) bene ✠ dixit deditque discipulis suis, dicens—Accipite et bibite ex eo omnes.

Trans.—In like manner, when supper was ended, (the priest takes the chalice with both his hands,) taking this glorious chalice also into his holy and venerable hands, likewise giving thanks to thee, (holding the chalice in his left hand, with the right he makes the sign of the cross upon it, he blessed ✠ and gave it to his disciples, saying—Take and drink ye all of this.

R.—Profert verba consecrationis secreto super calicem, tenens illum parum elevatum.

Trans.—He then says the words of consecration secretly over the chalice, holding it raised up a little,

HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI MYSTERIUM FIDEI, QUÆ PRO NOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Trans.—For this is the chalice of my blood of the new and eternal testament, the mystery of the faith which shall be shed for you and for many, for the remission of sins.

R.—Prolatis verbis consecrationis, deponit calicem super corporale et dicens secreto, “Hoc, quotiescunque faceritis, in mei memoriam facietis.”

Genitrix adorat, surgit, ostendit populo, deponit, coöperit, et iterum adorat. Deinde disjunctis manibus dicit.

Trans.—Having finished the words of consecra-

tion, he places the chalice upon the corporal, also saying, secretly—"As often as you shall do these things, you shall do them in remembrance of me." Kneeling down, he adores it—rises up, shows it to the people; lays it down, covers it, and again adores it: then having separated his hands, he says—

¶

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi, Filii tui, Domini nostri, tam beatæ passionis, necnon, et ab inferis resurrectionis, ¶ sed et in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ, de tuis donis ac datis, (jungit manus et signat ter super hostiam et calicem simul,) hostiam ¶ puram, hostiam ¶ sanctam, hostiam ¶ immaculatam, (signat semel super hostiam et semel super calicem,) panem ¶ sanctum vitæ æternæ et calicem ¶ salutis perpetuæ.

Trans.—Wherefore, also, O Lord, we thy servants, and thine holy people, being mindful of the blessed passion of the same Christ, our Lord, and also of his resurrection from the dead, ¶ and also of his glorious ascension into heaven, offer to thy divine majesty, of thy gifts bestowed upon us, (he joins his hands, and makes the sign of the cross three times upon the host and chalice at the same time,) a pure ¶ host, a holy ¶ host, an unspotted ¶ host, (he makes the sign of the cross once over the host and once over the chalice,) the holy ¶ bread of eternal life, and the chalice ¶ of everlasting salvation.

R.—Extensis manibus prosequitur.

Trans.—He continues with his hands extended.

Supra quæ, propitio ac sereno vultu respicere, digneris, et accepta habere, sicuti accepta habere dig-

natus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abraham, et quod tibi summus sacerdos tuus Melchisedech, obtulit sanctum sacrificium, immaculatam hostiam.

Trans.—Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou vouchsafed to accept the gifts of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and what the high priest Melchisedech offered to thee, a holy sacrifice, an unspotted host, or victim.

R.—Profunde inclinatus junctis manibus, et super altare positis, dicit.

Trans.—Bowing lowly with his hands joined, and placed upon the altar, he says—

Suplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ; ut quotquot (osculatur altare) ex hac altaris participatione sacrosanctum Filii tui, (jungit manus et signat simul super hostiam et simul super calicem, cor ♣ pus et san ♣ guinem sumpserimus, (seipsum signat,) omni benedictione cœlesti et gratia repleamur. Per eundem Christum, Dominum nostrum. Amen.

Trans.—We, as suppliants, beseech thee, O omnipotent God, to command that these things (namely, the oblation of what the church calls the body and blood of Christ) may be carried by the hands of thy holy angel to thine altar on high, in the sight of thy divine majesty, that as many of us (he here kisses the altar) as shall have taken, by the participation of this altar, of the most sacred body ♣ and

blood  of thy Son, (he joins his hands, and makes the sign of the cross once upon the host, and once upon the chalice, then crosses himself,) may be filled with all heavenly blessing and grace, through the same Christ, our Lord. Amen.

'This part of the service is considered to be the most important, and contains much to be remarked upon. We discover various grounds for serious charges against the popish church, which has thought fit to change the entire design of the Lord's supper, and has substituted instead thereof a number of prayers and forms unknown in Scripture, unheard of in the ancient church, and utterly inconsistent with each other. The first remark we shall here make, is your not using bread as our Lord did—you who pretend to follow every thing so very literally. He, as you quote in your prayer of consecration, took bread and broke it, and gave it to his disciples. Why do you, in this respect, depart from antiquity? Again, he told them to take and eat it. The Latin word which you translate "eat" is "manducate," which signifies "to chew," to break with the teeth. But, contrary to this express command, you desire your communicants not "to chew," but "to swallow;" and this they could not do so conveniently, if they had not thin wafers. Now we are told that our blessed Lord took bread and broke it, and gave it to his disciples, Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19. Of course we are to suppose he held a loaf or a large piece of bread in his hands, and so broke off pieces of it, and gave them to his disciples. And, in accordance with this view, Paul says, 1 Cor.

x. 17, "all partake of one bread." The *one loaf* is typical of the body of Christ broken for believers, representing the unity of his mystical body. Epiphanius tells us that these loaves used at the celebration of the eucharist were round, and divided amongst the communicants. Justin Martyr tells us, that bread, or loaves, is brought to the bishop for the communicants. The change gradually crept into the church, although the sixteenth council of Toledo, sixth canon, held A. D. 693, endeavored to provide against this abuse, and brought forward the passages from Scripture quoted above, to show that our Lord made use of a whole loaf. In the eleventh century, the practice of using wafers became general, though greatly opposed, as we find by reference to church history. And in this your (the popish) church has acted consistently, when she taught them the new doctrine of transubstantiation, as we shall see. Again, our blessed Lord said, "Take this;" but you do not permit your people to touch it with their hands; they open their mouths, and the priest places a wafer upon the tongue of each. Here you have three practices, all unknown in the ancient church—1, contrary to what our blessed Lord did, the use of whole or entire wafers, instead of bread broken—2, the not eating or chewing the bread or wafer—and 3, the communicant not taking it in his hand, but only opening his mouth to receive it on his tongue.

'The priest goes on to pray that the oblations, that is, the bread and wine, may become the body and the blood of our Lord. He then takes the host, and

repeats the words of our Lord, as recorded in the Gospels, in which the Catholic church has presumed to make a change, for we no where find it stated that our Lord commanded *all* to eat the bread; thus blasphemously introducing an expression into the language of our Lord, no where to be found in the Holy Scriptures, even in their own translations, for the purpose of justifying their practice of withholding the cup from the laity, and of neutralizing the force of the word "*all*," used by our Lord when he gave the wine.

' Then the priest repeats what the Catholic church now teaches is "the prayer of consecration," and this secretly to himself: "Hoc est enim corpus meum," —"for this is my body." The church now asserts that the bread has become the body of our Lord; and the consequence is, that the priest immediately falls down and worships what he holds in his hands, and the rest all foolishly and impiously do the same. He proceeds then to consecrate the wine, using the words which are to be found in the Douay Testament, *secretly*, that is, to himself only; and then he falls down and worships what the church teaches has become the blood of our Lord.

' And now I inquire, why does the priest repeat these words *secretly*, and to himself alone? Here is another departure from Scripture, for our Lord spoke aloud. Is it not sufficient to have these services in Latin, understood by scarcely any of the people, but they must also endeavor to wrap them in even greater obscurity, by this and other prayers being repeated by the priest alone, and that to himself, in order to



mystify the matter, and to fill the people with greater awe? The church teaches that, by virtue of these words of consecration, the bread has become the body, and the wine the blood of our Lord. Even in this, namely, the form and words of consecration, the modern church differs from the ancient church. St. Cyril, bishop of Jerusalem, who lived in the fourth century, says, as quoted by Dupin, vol. i. p. 222, that "the bread and the wine of the eucharist, before the invocation of the adorable Trinity, is but common bread and wine; but prayer being ended, the bread is the body of Christ, and the wine the blood of Christ." We pass over how he explains his meaning of this expression, which is very different indeed from the popish doctrine of transubstantiation, as it would lead us from our present purpose. Gregory the Great, bishop of Rome in the sixth and part of the seventh century, says:—"The reason we say the Lord's prayer immediately after the prayer of consecration, (or canon,) is, because the apostles were wont to consecrate the host of the oblation by that prayer only." Where, then, we inquire, is their authority for persuading the people, that, by pronouncing these secret words, this mighty change takes place? And does it not appear strange that Catholic writers differ among themselves as to what constitutes the consecrating power?—and the more ancient these writers are, the more they differ from their present practices!

' Even admitting, for argument sake, that the bread does become the body, and the wine the blood of our Lord, by what authority do Catholics say that

both body and blood are included under either species, by what that church calls the doctrine of "concomitance," a phrase totally unknown in the primitive ages, and which their own forms in the Mass entirely refute? Now see in what a position Catholics are placed by their church, by her departure from scriptural truth. In the most unwarrantable manner, they shut up the words of our Lord in an unknown language, and in that language the Redeemer invites his faithful followers to partake of his supper, and the church prevents them from hearing or understanding the invitation.

'In the primitive church, no persons were permitted to be present at the celebration of the eucharist unless they partook of the sacred elements. The tenth canon of those which are known by the title of the apostolic canons, is express upon this point, and says that "those persons who assemble at the church to attend at the sacred ordinances, should listen to the writings of the apostles, the sacred Scriptures, and the Gospel; but those who do not remain in prayer until the Mass is finished, or who do not partake of the holy communion, it is right that they should be deprived of communion," that is, should be excommunicated. In the second canon of the third council held at Antioch, in the fourth century, we have severe ecclesiastical censures denounced against those who were present at the prayers, and did not partake of the holy communion. The very words of our blessed Lord used in the Mass condemn that practice; he says, "Take, eat, and drink ye *all* of this," a command which *all* those present do not

comply with. What are called *solitary* Masses, which the priests frequently celebrate, where the people present do not communicate, were utterly unknown in the primitive church. It remained for the Roman church to introduce such novelties as entirely changed the nature of the institution, and to mock the audience by an invitation to a feast, of which no person is allowed to partake but the priest.

' After the consecration, he adores the consecrated elements, and elevates them in the sight of the people, who also adore. This practice was utterly unknown in the primitive church. Our blessed Lord says, "Take and eat." Catholics depart from this by the command of their church; they neither take it nor eat it, but fall down and worship it. In like manner, with respect to the consecrated wine, the church tells them it is changed into the blood of our Lord, and our Lord tells *all* to drink of it—a direction he does not give respecting the bread, notwithstanding the wickedness of the infallible church in inserting that word in reference to the bread, as we have before shown; as if, in his infinite wisdom, he foresaw the anti-scriptural practices of that church, and wished to guard against them by his own authority, and thus the precept of our Lord, as recorded by his apostles, and the practice of the Catholic church, are in complete opposition one to the other.

' Our Lord's command for all to drink the chalice, or wine, they give in the consecration prayer; so that out of her own mouth that church is condemned. How can Catholics justify their departure from Scripture in this instance? That church admits it

was the primitive practice ; but the reasons she brings forward to justify the change, are really unworthy of comment. Our Lord commanded both to be given : he commanded his apostles to teach all nations to observe what he had commanded, Matt. xxviii. They assert, that under one kind both the body and blood are taken. Where is this taught ? Admitting that the bread is the body, and the wine the blood, how is it shown that both are the same, as, if the church teaches correctly, must be the case ?— But it is evident the primitive church understood it in no such sense ; for then *the words of the consecration of both species would be the same* ; but the words with them are different, using very properly those of our Lord, and with the grossest inconsistency making no difference between the two species which are called by different names.

‘ In order to defend communion in one kind, they refer to several passages in the Gospels, where they say the eucharist is spoken of in the expression of “breaking of bread.” We could easily show that such expressions do not refer to the eucharist at all ; but still, according to the newly-invented doctrine of “concomitance,” receiving in one kind would be *impossible*, as the body and blood always go together, and receiving *both species* would be only taking the same thing *twice over*. Thus all the arguments to show the sufficiency of one species fall to the ground.

‘ Perhaps there is no one departure of the Catholic church from the pure doctrines of the gospel more plainly against the express command of our Lord.

Men were to be instructed, as he said, Matt. xxvii. 20, to do as he taught. Now the council of Constance, held in the fifteenth century, the first of their *infallible* councils which summoned up sufficient courage expressly to contradict our Lord's direct command, admits "that Christ did institute this sacrament in both kinds, and that the faithful in the primitive church did receive in both kinds." Gelasius, bishop of Rome in the fifth century, spoke in the strongest language against the Manichees, (ancient heretics,) who would only take the bread, and rejected the wine. His expression was, that "such was a dividing of one and the same mystery or sacrament, which cannot be done without sacrilege."

'It would be impossible, within a short compass, to quote the opinions of the ancient fathers of the church, and the decrees of various councils testifying to the same truth. The present practice followed, as a necessary consequence, from the doctrine of transubstantiation; and the church, in order to work out consistently that false and absurd novelty, has been compelled to disobey the positive, the plain, and express command of our Lord, and to violate the uniform practice of the ancient church for more than one thousand years. Be assured of this, however highly they are instructed to value themselves upon their orthodoxy, had that church, with its present doctrines, existed in the early ages, she would have been considered by the primitive fathers as one of those heretical churches of the most dangerous and wicked description, and as most opposed to the pure light of gospel truth, and every exertion would

have been made to convince her of, and to free her from, her heresy.

' In part of this prayer of consecration, we have a remarkable illustration of the truth of some of our preceding observations. We stated that, at the holy communion, it was the custom of the primitive Christians to bring offerings or oblations for the support of the church ; out of these which were offered to God, were taken the bread and wine for the celebration of the eucharist, and this was the offering or oblation mentioned sometimes by the early fathers.

' Papists say, " Wherefore, O Lord, we, thy servants, offer unto thy most excellent majesty, of thy gifts bestowed upon us, a pure host, an holy host, an immaculate host ; the blessed bread of eternal life, and the chalice of everlasting salvation." Here we find traces of ancient doctrine, though miserably corrupted. Both the elements are called the host, or victim ; but still the one is called the bread, and the other the chalice, or cup of eternal life. Surely, when this prayer was composed, at least the ancient part of it, the doctrine of the bread and the wine after consecration being *virtually the same*, or two bodies and two bloods, could never have been entertained in the church—nor could the early Christians ever have believed that they, when spoken of in this manner, had become the *very body* and the *very blood* of our blessed Lord, and therefore to be worshiped.

' We come next to remark upon the prayer used after consecration, which we gave before, where they call upon God to look upon what is offered to him

with a propitious and serene countenance, and to accept them as the gift of Abel was accepted, and the sacrifice of Abraham, and what the high priest Melchisedech offered, a holy sacrifice, an unspotted host, or victim. What is the meaning of this prayer? Upon their own principles they are taught to believe that the oblation they present is the body and blood of our Lord Jesus Christ, and they call upon God to look upon them with a serene and propitious countenance. Surely they must forget their own belief in other points. Surely God has accepted them—surely God has looked with favor upon his Son Jesus, and raised him from the dead; and that same body and blood is now at the right hand of God, united with the divinity of Jesus, to make intercession for us. Papists call upon God to accept them as he accepted Abel's offerings or Abraham's sacrifice, presumptuously comparing them to the offering made by Jesus upon the cross. Why were these sacrifices accepted, as sin-offerings, but because there was a victim slain? Abel's was the firstling of his flocks; and we also read of the bloody sacrifice made by Abraham, Gen. xxii. 13, of the ram, instead of his son Isaac; all which had no merit in themselves, but only as they were typical of that one great sacrifice made by Jesus upon the cross.

'They also allude to the holy sacrifice, the unspotted host of Melchisedech. Where did the *infallible* church discover that Melchisedech ever offered a holy sacrifice, an unspotted host to God? Look to the Bible,—and, blessed be God, Catholics can, in this free country, do so with impunity—open it at

Gen. xiv. 18. Abraham, we are told in the preceding verses, was returning home, after having defeated and slain those kings who had taken his nephew Lot captive, and all his possessions. But Melchisedech, king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him and said, "Blessed be Abraham, by the most high God, who created heaven and earth, and blessed be the most high God, by whose protection your enemies are in your hands. And he (Abraham) gave him tithes of all he had taken." There is no further mention of the matter. Where then is the holy sacrifice, the unspotted host, which the Catholic church profanely says Melchisedech offered to God? The high priest brought out bread and wine to Abraham and his men, wherewith to refresh themselves. What is there here to countenance the notion of sacrifice? The Catholic and the Protestant translations of this passage are not the same. I give them all the benefit of their own translation, however erroneous we believe it to be.

'I will now show, upon the authority of St. Paul, what the true meaning of that expression is, of our Lord "being a priest forever after the order of Melchisedech." We refer to the seventh chapter of Hebrews, where he is comparing the superior excellence of the priesthood of our Lord Jesus Christ to the Jewish priesthood. Is it not then most remarkable, that in describing the priesthood of Melchisedech, he should omit *that very particular* in which the Roman Catholic church asserts his priesthood to consist? He enumerates every particular related by

Moses in Genesis respecting him, with the *exception of his bringing forth bread and wine*; and why does he omit this, but because the apostle considered it constituted no part of his *priestly office*, but of his *kingly office*? an allusion to which was not at all to the purpose that St. Paul had in view. It was the custom for nations and kings, as we read in Scripture and elsewhere, to supply the armies of their friends with provisions as they passed in their neighborhood—Deut. ii. 28, 29; xxiii. 4; Judges viii. 5, 6; 2 Sam. xvii. 27. The priestly acts of Melchisedech are mentioned expressly by the apostle, namely, his blessing Abraham, and his receiving from him tenths or tithes. How was he then likened unto the Son of God? The apostle tells us, ver. 3, “because he was without father, without mother, without genealogy; having neither beginning of days, nor end of life.” Now see the apostle’s argument. He wished, as we before observed, to show the superior excellence of our Lord’s priesthood to that of the Jewish. Melchisedech was the priest of the most high God; and we find him exercising this office, as the apostle states, by receiving tithes from Abraham, and blessing him. The father and mother of Melchisedech are not known; his genealogy or descent is not recorded, rather is *purposely omitted*, by the direction of the Holy Spirit, by whom Moses was guided in his writings; his birth or his death is not ascertained—who his predecessor in the priesthood was, or who his successor, is not known. Consequently the Jews could not argue against our Lord’s priesthood, because he was not of the family of Levi, but descend-

ed from the tribe of Judah ; for we find Abraham, the ancestor of Levi, receiving a blessing from Melchisedech, and paying him tithes—thus acknowledging his superiority ; as St. Paul expresses it, verse 7—“And without all contradiction, that which is less is blessed by the greater.”

‘ But even supposing that Melchisedech offered bread and wine to God, (which we know he did not,) and not to Abraham, surely the Catholic church has no warrant for her most extraordinary and most unmeaning prayer. In what sense can the bread and wine, unconsecrated, as brought forth by Melchisedech, be called “a holy sacrifice,” an “unspotted host, or victim?” If it were offered to God, it was offered as a free-will offering, as before stated, and in the same manner, and with the same intention as we have already shown, that the primitive Christians offered their oblations, and that bread and wine which were afterwards consecrated for the purpose of the eucharist.

‘ Surely Catholics must admit that this is a gross perversion of Scripture. When the ancient church offered up to God the bread and wine, the fruits of the earth intended for the eucharist, they had no idea of their being offered up in any other sense than as a free-will offering unto the Lord. St. Paul places this matter beyond all doubt, in the tenth chapter of the Epistle to the Hebrews; when he is contrasting the Jewish sacrifices with the one sacrifice of the Lord Jesus Christ, which they typified. He says, ver. 12, “But he, (Jesus,) offering one sacrifice for sins, forever sitteth at the right hand of God.” How

absurd to say, in opposition to this assertion, that his body and blood are on the altar, and that Catholics are bound to worship them there! Ver. 14, "By one oblation he hath *perfected* forever them that are sanctified; and the Holy Ghost also doth testify to us. And this is the covenant which I will make with them after those days, saith the Lord; I will give my laws to their hearts, and on their minds will I write them, and their sins and iniquities I will remember no more." The apostle adds, "Now, where there is a remission of these, *there is no more an oblation for sin.*" And yet they call themselves an apostolic church, say there is a further oblation for sin, and thus contradict an inspired apostle—one expressly instructed by the Holy Ghost! And this conclusion is very plain; for if all sins and iniquities are not remembered by God against those who are sanctified by the Holy Ghost through the one sacrifice, which is a perfect and finished one, as the apostle tells us immediately after—if that one sacrifice made by Jesus upon the cross, "exhausted," as they translate it, Heb. ix. 28, "the sins of many," what further need is there for any other offering, when the one is sufficient? Besides, St. Paul tells us plainly, that even upon their own grounds it cannot be an offering for the remission of sin, which the church, as she tells her followers, makes of the Savior in an *unbloody manner*; for he tells us, as plainly as words can express it, "that without *shedding of blood* there is no remission." By the phrase "*shedding of blood*" is implied the slaying of the victim.

' Even the term "*consecration*," which the church

uses to express the change which takes place in the elements, shows what the view of the primitive church was. *Consecrate* means to dedicate to sacred purposes, and this is what the ancient church did. Why not call it the prayer of “transubstantiation?” Such would certainly be a more appropriate title, and suit much better with Catholic doctrines. Thus, we see into what absurdities, into what anti-scriptural tenets, that church has fallen, when she once left the pure light of Scripture, and by wicked inventions sought to raise herself in the estimation of her ignorant followers.

‘Another practice the priests have at the Mass, which, upon their own grounds, is more than absurd, the signing with the sign of the cross the consecrated elements. This, upon the principles of the Catholic church, that they have become the body and blood, with the soul and divinity of our blessed Lord, is an exhibition of presumptuous ignorance and inconsistency utterly unaccountable, unless upon the supposition that the church practised it *before* she taught her followers to believe that the elements had become the body and blood of our Lord. Can any thing those priests do, make Jesus more holy, more pure? While he walked upon earth, could his apostles have made him so? And still the church pretends she has such power. One of their pretended reasons for making the sign of the cross is, to keep off the powers of darkness; and here they pretend to fright away the evil spirits from what they are taught to believe is the body and blood of our Lord. Away with such blasphemous presumption!

' Papists pray that these oblations, which have become, according to that church, the body and blood of our Lord, may be carried by the hands of a blessed angel to God's high altar. What authority have they from God's word to sanction any such petition? They acknowledge that Jesus is now at the right hand of God, having made his sacrifice for the sins of the whole world, which sacrifice God has accepted. He is now at the right hand of God making intercession for his faithful people; still, although they admit all this to be true, they, in addition, invent a new doctrine. They teach that their church has power to form a similar body to that now at God's right hand, and they employ an angel to carry it to heaven, and upon an altar of genuine Roman anti-scriptural construction, to offer him afresh, as if his first sacrifice were insufficient, and his present intercession unavailing. Surely it was Jesus *offered himself*. No created being, angel or man, could make such an offering or sacrifice.

' But at the conclusion of that prayer we find traces of the ancient pure doctrine; for they supplicate that as many as partake of the body and blood, (and here the priest makes the sign of the cross over the host and chalice, plainly implying that one *is*, as they teach—and *represents*, as we believe—the body, and the chalice the blood,) should be filled with all heavenly benediction and grace. Surely that part of the prayer was composed when both were given to the people: and the inference follows, that they were not to be filled with these spiritual blessings, unless they partook of both the bread and the wine.

The popish church has fallen into an awful error upon this point : the first and fundamental error of transubstantiation drew after it several others. Let them not imagine that this doctrine was not opposed when it was first introduced. We find many evidences that it was, most fiercely and vehemently : we have thus irresistible proofs to show that such a doctrine was not received or submitted to quietly in the early ages of the church.

' You have heard of the Arian heresy which prevailed in the fourth century after our Lord, the supporters of which attacked his divinity, denied him to be God, and said he was only a superior angel. This controversy was kept up for many years. The Arian side was supported by many bishops, even by some of the bishops of Rome, heads of the *infallible* church ; and yet their doctrine was never attacked ; and surely if the divinity of our Lord were attacked, the consequences of that divinity must have been attacked, viz.—transubstantiation. And again, in all the apologies and defences for Christianity, published in the early ages by Justin Martyr, Tertullian, Origen, &c., &c., in which we find many strange and wicked charges brought forward by the enemies of the Christian faith, among whom was Julian the Apostate, a crafty and subtle opponent, we do not discover any charge connected with this subject ; a conclusive evidence that no such doctrine was entertained in the church at that period ; for surely had it *been then taught*, *it would have been fiercely attacked*. All the ancient liturgies bear testimony to the correctness of our views ; and the fre-

quent use of the words "type," "antitype," "sign," and "mystery," as applied to the bread and wine, with reference to the body and blood of our Lord, show clearly what the primitive church inculcated.

'The first writer who brought forward the doctrine of transubstantiation was Paschasius Radbert, monk of Corby, who lived in the eighth century; he is acknowledged by Bellarmin and Sirmandus—two eminent Roman Catholic divines—to be the first writer who specially advanced and explained this doctrine. He was opposed by several most eminent men; by Johannes Scotus Erigena, the Irishman, (yes, *an Irishman* opposed the novel doctrine of transubstantiation when first introduced,) Bertram of Ratram, &c., &c., all of whose doctrines agree with the reformed church. Berengarius, in the eleventh century, also opposed it; but the age of darkness had set in upon the church—he was condemned by several succeeding councils. The expression or term, "transubstantiation," was unknown in the ancient church. Manning, a celebrated Roman Catholic writer, in his "Shortest Way to end Disputes," page 134, admits that it was first used at the fourth Lateran council, more than one thousand years after the institution of the Last Supper; and it is truly remarkable, that at the period of the grossest darkness and ignorance in Europe—when few knew how to read—before the art of printing had been discovered—those corrupt and monstrous doctrines were forced upon the poor, ignorant, and defenceless people, by which the power of the Roman church was extended, and kings and nations grievously

oppressed ; and this we find foretold in the Book of Revelation, ch. xiii.

' Still this tyranny did not entirely suppress the opposition which the false doctrines of the church of Rome received. The Waldenses and the Albigenses proclaimed their detestation of those novel principles which were then endeavored to be forced upon the church ; and for doing so, encountered the unmitigated persecution of the church of Rome. The sword and the fagot were used, and every effort was made to exterminate all opposers of the Roman heresy ; and it is stated that upwards of one million of those they called heretics, were destroyed in the twelfth and thirteenth centuries, though their teachers would persuade us, that their false and usurping church received no opposition before Luther.

' We find Wickliff, in England, protesting against the errors of their church in the 14th century ; and John Huss, and Jerome of Prague, sealed with their blood the sincerity of their belief, at the stake to which they were condemned by the council of Constance, held in the 15th century, which set at naught the oath of safety which they had obtained from the emperor Sigismund, if they would attend the council, and from which this wicked council thought fit to release him, upon the principle *that no faith was to be kept with heretics.*

' We know how Luther recommenced the attack ; it was only *recommencing it.* The art of printing had been discovered ; and by the printing and circulation of the Holy Scriptures, the revealed Word of God, the opposers of Rome's usurpation had mul-

tiplied to such an extent, that the old and frequently successfully tried system of extermination by fire and sword was unavailing, and Protestants (so called from *protesting* against the innovations and errors of popery) were enabled, with the Divine assistance, to withstand their persecutors. And the more extensively God's word is spread, and is looked upon as the pillar and ground of Divine truth, so much the more will Protestantism prevail, because it takes for its foundation and rule that sacred volume which is so much opposed to the Roman doctrines which have been latterly introduced, and because it is "able to make us wise, or instructed, in the way of salvation, through faith, which is in Christ Jesus."

' Our blessed Lord himself has given us warning upon this subject ; he, in the exercise of his Divine wisdom, foresaw the gross abuses which would prevail in the church upon this subject. In the twenty-fourth chapter of Matthew, we have a most important caution from our Lord himself—we read, ver. 23, " Then if any man shall say unto you, Lo, here is Christ, or there, do not believe him—for there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive, if it be possible, even the elect. Behold I have told it to you beforehand. If, therefore, they (those false prophets or teachers) say, Behold, he is in the desert, go ye not out : Behold, he (that is, Christ) is in the closets, believe it not." Now bring the doctrine of transubstantiation to the test of this passage. The church says, Christ is here in the priest's hands—fall down and worship him : our Lord tells

you to believe no such assertion. The popish church teaches that her truth and power were confirmed by many miracles, and our Lord Jesus Christ tells them, *on that very account* they should be more upon their guard against her teaching, for it is by such means, namely, by great signs and wonders men will be deceived. The popish church tells them that the Lord Jesus Christ is locked up in a little box or tabernacle, or pyx; and Jesus himself tells us not to credit any such assertion. The word translated “closets,” may be more properly rendered by the term “cupboard,” which accurately applies to what the host is preserved in. Jesus himself tells us not to believe this; the church tells its followers that they must; which are they to listen to? More than one of the apostles have recorded this warning of our Lord.

‘Jesus instituted his last supper, and desired his servants to do the same, in commemoration or remembrance of him; if he were to be present, *bodily*, in the sacrament, such a reason for celebrating the eucharist would be unintelligible, as we cannot commemorate one who is present. When the early Christians *commemorated* the martyrs and saints, to which we referred before, surely it was upon the supposition of their absence in glory, in order to be excited to imitate their holiness and constancy in the faith; their living bodily presence was never contemplated. When the *same expression* in the original is used with reference to our blessed Lord, why should so different a meaning be given, and why should any be taught that he is *present, bodily*, in the eucharist, when the very phrase clearly implies

his absence ; as we are never said to do any thing in *remembrance* of one who is present with us, and before our eyes, as they say the Lord Jesus is in the wafer ?

'Jesus tells us, Matt. xxviii. 20, "Behold I am with you all days, even to the consummation of the world." And in chap. xxvi. 11, we find him saying—"Me ye have not always." How are papists to reconcile this apparent contradiction, except that in one place he speaks of his body, which is ever at the right hand of God, and in the other of his Spirit, by which he watches over, and listens to the supplications, and supplies the wants of the faithful members of his church. But hear what our Lord Jesus Christ says, Matt. xv. 13, 14—"Every plant which my heavenly Father hath not planted, shall be rooted up;" which means, that every doctrine attempted to be established by men, without the authority of God, will ultimately be destroyed. Teaching for doctrines the commandments of men, is only vain worship, Matt. xv. 9 ; such a system in vain seeks the favor of God : to be acceptable to him, it must be reformed by the light of his own word. And in the next verse, our Lord says of such as teach and support any unscriptural tenets, unsanctioned by him—"Let them alone, they are blind, and leaders of the blind ; and if the blind lead the blind, both fall into the pit." We see, from this passage, that following the false teaching of the popish church, is no justification for their falling into error. God has given us his word to give us light in our course ; and if papists turn away from the teaching of Christ

himself, and of his holy apostles, and follow after blind guides, who tell them that they can teach plainer than our Lord and his inspired evangelists, and independently of his written word,—which those wilfully blind guides say they cannot understand, and must therefore take upon trust from those very persons whose interest it is to deceive them,—what else can be expected but to fall into error and heresy, *hateful to God and destructive of your eternal interests?*

Roman Catholics consider this part of their service of primary importance. But I cannot look upon it otherwise than an evidence of their upholding a corrupt system, totally, and in all its parts, superstitious and wicked. It is a difficult matter, and truly painful to a Christian to try to reconcile to himself the serious charge of corruption against a numerous and large body of human beings; nor do I know that I could do so myself towards the Roman Catholic priests, if, while they brought with them the bane of deception and idolatry, they had not also given us the antidote in their numerous inconsistencies. It will, I am aware, be said, as it has often been said heretofore by infidels and protestant sympathizers, that my language towards papists is harsh, coarse, undignified, and unrefined; that I should rather wish them prosperity, and pray for their conversion. This may be all very fine; it looks admirably on paper: politicians can find no fault with it, neither can Puseyites nor lukewarm Protestants; but to me this would be equivalent to a denial of Christ. I cannot desire the prosperity, nor say God speed, to

any individual or any society, whether it be religious or political, which prominently upholds corruption of any kind, and dams up the pure streams of moral and scriptural science from the parched souls of the children of God. The Romish Mass has been a source—and it is so at the present moment, as I have shown by a statement of facts which admit of no denial—of incredible corruption. The Mass and its abettors, Puseyites, papists, infidels, and lukewarm Protestants, are in opposition to the holiest practices of the Christian belief. Is there any thing in the Mass calculated to expand the faculties of the human mind? Is there any thing in the performance of its absurd and unmeaning ceremonies calculated to soften the hardness, or to give warmth to the coldness, of a sinful heart? In one word — Is there any thing in it capable of improving or liberalizing the human soul? The finest faculties of our constitution, the imagination, the affections, are left no room to play; they are weakened, demoralized, blighted, and deadened. I admit that the eye and memory of man are actively employed; but is not the whole man, the whole mind, the whole head, heart and soul, obliged, in the performance of the service of the Mass, employed exclusively in *forms* alone? A popish priest, in saying Mass, is entramped in dismal formalities, like an idolater harnessed to the great car of Juggernaut; he drags his heavy load in the wheel-ruts in which his predecessors have gone over before. Never did the idolatrous follower, who puts shoulder to the wheel of the great car of Juggernaut, labor with more toil, or less profit, than does the idolatrous

popish priest, who toils and labors assiduously in the performance of the ceremonials of the Mass ; such as making gods,—and not that alone—it would be well if he had no more to do than to make them, for that can be done by the dozen or gross, if he pleases—he has to bless his gods, make several signs of the cross over them, offer incense or smoke to them, and finally box them up, to be peddled among all his people who have the means of paying for them. I have stated in a former work that every Roman Catholic, when at the point of death, is obliged to receive the viaticum. I then explained what was meant by *viaticum* ; it is one of those gods which a popish priest makes at Mass, and which he cannot make at any other time. It is made, as I stated before, of flour and water, and costs not less than a shilling, and as much more as the dying idolater is pleased to give. Is not the occupation of a popish priest a glorious one ? Have not those sons of the *most respectable Protestants in Boston*, as the late Bishop Fenwick termed them, who have gone to Rome to be ordained Roman Catholic priests—priests according to the order of Melchisedech—have they not chosen the better part ? It is not a difficult task to become a Romish priest, *after the order of Melchisedech*, in Rome. It may be a serious matter to become a Protestant clergyman, or a christian minister ; but the great harlot of Rome requires but very few qualifications in her priests ; if they have hard heads, cold hearts, and tenacious memories, they only need to be properly harnessed to the chariot of the old lady, and they will “trot her on” in her idol-

atrous course, with as much speed as a pagan priest would the chariot of Juggernaut.

How does President Polk feel, now that he has had time to reflect upon the fact of his having appointed Roman Catholic chaplains to the Protestant army of the United States? A few masses may probably sanctify the shedding of blood, and justify Mr. Polk in all his movements beyond the well-defined limits of his jurisdiction. Pause, Mr. President; there is an eye that never sleeps, that never winks or blinks, fixed upon you: it is fixed upon your motives, too, and you may rest assured that whatever may be the elements of your motives or movements, in appointing Roman Catholic priests chaplains in our army, there will be found a subsidiary cause which will more distinctly be felt hereafter, and, in all probability, accompany you to your grave, where there will be few to lament, and many to curse you. Others before you have manœuvred and dallied with the popish church; but what has been the result? Are you fond of modern history, Mr. Polk? If you read that of Louis Philippe, the present king of the French, you may find a strong similitude between his position and your own at the present moment. Had he been sure of his throne, I scarcely believe that he would—as he has done—have given any encouragement to jesuitism; assuredly he would neither have caused to be abolished, or connive at, the violation of the law by which jesuits were expelled from France. It is known to all who are intimately acquainted with Louis Philippe, that he is a man of high intelligence, and strongly opposed at heart to

the domineering and intriguing spirit of the popish church ; but just like you, sir, and just as you are acting towards the papists, he trembles for the safety of his throne, and dallies with popish priests and bishops, giving them every encouragement and every privilege they ask. It is said that Louis Philippe is an infidel—surely this cannot be said of you, as we are told that you read your Bible, and that you are a regular attendant at one of the orthodox churches in Washington. Allow me to ask you whether you contribute any thing to the salary of your clergyman ? I ask the question with the view of suggesting to you, whether you could not sue him for the money you have paid him, as you have received no valuable consideration therefor. All this, as you may perceive, is on the supposition—a very improbable one it may be—that you too, like Louis Philippe, might be an infidel ; otherwise you could not have appointed popish priests as chaplains to your army, when you might, could, should, or ought to have foreseen that these priests would avail themselves of the first opportunity to betray yourself, your army, and our country. The truth is, that your excellency had other things to think of, besides our army ; you had no idea, neither had Louis Philippe, of taking care of the affairs of other people. You never dreamed of sowing seeds or planting figs, which others may reap and pluck ; it is enough for you to mind your own affairs. You clearly saw, when you appointed those chaplains, that your presidential throne was in danger, and you thought to propitiate the harlot of Rome by appointing to office a few

jesuit priests. Beware, Mr. Polk, I entreat of you again: any contact with the harlot of Rome is contagious, and will be sure to bring with it its own retribution. Could the ghost of Napoleon speak, he would tell you so; he would show you that what I tell you is true. But you need not appeal to the ghost of that great man—common sense will tell you, and history will confirm the truth of it, that there never was an instance of any temporal power truckling to Rome, which is essentially antagonistic to scriptural science and civil rights, without falling a victim to the latter. I fear that your truckling conduct to the papists will bring its just retribution upon you much sooner than you expected. We have some distant murmuring of political thunder already from Pennsylvania, a semi-papal state, or at least so far under popish control as to enable the priests of that state to become largely instrumental in electing you to the office which you now hold. It is true, you are accused of having used other influences than those of popish priests to gain the support of Pennsylvania; such as publishing Mr. Clay's letters in favor of a protective tariff, and affixing to them your own signature. This may, or may not, be all true; it may or may not be true that popish bishops and priests have been made the instruments of practising those deceptions, and that you owe them a debt of gratitude, which you could not better repay than by appointing some of their priests to chaplains' seats in the army; but are you sure that these people will re-elect you to the presidency? and have they not made such use of you as they wanted? If the signs

of the times are to be credited, an affirmative answer may be given. Your next appointments, it is to be presumed, to chaplaincies, may be for the navy; and your excellency may see fit again to make selections from jesuit or Roman Catholic priests, and send them out to some of our ships, now blockading Vera Cruz, or some other port on the Mexican coast. The idea may never have occurred to you, that popish influence has ever found access among our sailors—will you allow me to tell you that it has? There is not a sinew nor an artery in the whole frame of our American republican government, into which popery has not found access, and in which it does not live, move, and vibrate.

I know something of this from my own experience. It may be recollect that in October, 1843, I was appointed United States consul in Cuba, at which time the secretary of state, for reasons which I need not mention, but which may be seen in my correspondence with him, which is now filed in the proper department at Washington, deemed it proper to send me to Mexico, *ostensibly* with despatches to our minister then at Mexico, but in reality for other purposes, which I need not explain. The secretary of the navy, Hon. David Henshaw, whether apprised of the wish of our government, or not, in this respect, I will not say, sent me a letter empowering me to order any public ship, which I might meet in any port or place, within the jurisdiction of our government, to take me on board, and proceed to Vera Cruz. The secretary of state, among other instructions, directed me to proceed along the coast of Cuba

for *certain purposes*, and report to him accordingly. I deemed it unsafe to commit my report to writing, until under cover of our own flag in the harbor of Vera Cruz. My report was dated there, and may be now found amid the archives of the state department.

On my arrival in Havanna, after passing by land from Neuvitas to Principe, the capital of the north-eastern province of Cuba, and from that to Gunaha, and along the coast by Matanzas, to Havanna, I found there riding at anchor two of our ships of war, the Potomac, then commanded by Capt. Sands, and the Vandalia, by Capt. Chauncey. I had the pleasure of an interview with both these gentlemen on board their respective ships, and am happy to acknowledge that I was received with an ease, dignity, and a refined courtesy, of which, as an American citizen, I could not help feeling proud. These accomplished gentlemen, who are an honor to our navy, and would be so to any navy in the world, seemed to vie with each other who should carry me out to Vera Cruz ; it was soon decided between themselves, without any interference of mine, that the Vandalia was to convey me to that coast.

The next morning after my interview with these gentlemen, I received a very polite letter from Capt. Sands, who was the senior officer upon that station, informing me that the Vandalia would be ready at an hour's notice to receive me on board, and proceed with me forthwith to Vera Cruz. I accordingly lost no time in going on board, and was received with the customary salute from the ship. It is entirely unnecessary to speak of our voyage to Vera Cruz ;

suffice it to say that the captain of the vessel was an accomplished gentleman and a fine scholar, possessing classical attainments of a high order. In due time, the ship dropped anchor opposite the city of Vera Cruz, where I was landed under a salute from the Vandalia. Before I proceed further in detailing the circumstances which corroborate the assertion that the spirit of popery has crept into our navy, I must allude slightly to the object and nature of that mission on which Mr. Upshur, late secretary of state, had sent me to Mexico.

Sometime, I think, in 1832, a bull was published by the late pope of Rome on the subject of slavery in the United States. This bull was directed to all bishops of the *Roman Catholic denomination* in this country. Mr. Upshur, on seeing this bull, sent a note by one of the clerks in his department to the archbishop of Baltimore, asking him what was meant by the bull, and whether the pope claimed any power to dictate to this country what action it should take on the subject of slavery, or on any other question. The note was of course dictated in a mild and christian spirit, which characterized the whole life of Mr. Upshur, who lived and died an exemplary member of the Protestant Episcopal church, if I am not mistaken. Mr. Upshur might well expect a respectful answer; he was secretary of state, and, as such, was entitled to due consideration: but how did the pope's representative in the United States—how did this bloated and pompous minion of a foreign power, of a foreign country and rotten government—answer our secretary of state? He sent a message—only a

verbal one—saying that he could not notice any communication from him, except in his official capacity as secretary of state. Mr. Upshur, feeling indignant at this piece of popish insolence and implied right to act as the pope's ambassador, sent me to Mexico with a view of ascertaining, by means best known to myself, what the popish church was doing, and to what extent they were interfering in the political affairs of this country. Mr. Upshur knew full well that the Mexican bishops were all Roman Catholics, and that the principal men among them were perfectly conversant with what was doing in the popish government at Rome for the overthrow of our American institutions and government. I accordingly proceeded to Mexico, and sent back to the secretary of state a report, of which the following is a copy:—

'Vera Cruz, 11th Feb. 1844.

‘Hon. A. P. UPSHUR,

‘Sir—I have had the honor of delivering your despatches to our minister in Mexico, and now beg respectfully to submit to your consideration such information as I have been able to collect in relation to the views and intentions of the Mexican government and the popish church establishment on the institution of slavery in the United States, &c. My information is from the only source entitled to full credit, and, in my humble opinion, deserves your serious consideration; it is from the archbishop of Mexico, head of the Mexican church, and member of the Mexican senate. My conversation with his Grace

was in the Latin language, and in the presence of the Rev. Mr. Urquart, an Irish clergyman, I believe of the order of Jesuits, by whom I was presented to him; both considered me a *good Roman Catholic, and an abolitionist.*

‘ After some preliminary conversation, the following dialogue took place between myself and the bishop. I give it as it occurred in questions and answers—the questions by me, the answers from the bishop.

‘ *Question.*—“ Is the Mexican church doing much for the abolition of slavery in the United States ?”

‘ *Answer.*—“ Not as much as it ought to do, my son; but still we are doing a little through the agency of the Irish clergy, who have the advantage of the advice of the great O’Connell. He understands the American character, and makes proper use of any funds we can contribute towards the great cause of emancipation. O’Connell has a *bonum caput, plenum sapientiae et caritatis.* We do a little also through Father Varella, of New York, who is a faithful servant of the church. The holy church will never sleep until she sees slavery abolished.”

‘ *Question.*—“ Why does not Mexico repossess herself of Texas, and abolish slavery there ?”

‘ *Answer.*—“ We are anxious to do so, but fear we could not retain it. We prefer leaving that to the English, who are able to do it, and the abolitionists of Ireland and England assure us that it must be done. Santa Anna is anxious for it, as it would be the means of restoring to him his lost fame in that country.”

“Question.—“Will your Grace oblige me with a letter of introduction to Santa Anna?”

“Answer.—“I cannot do it, my son. Santa Anna and myself are not upon as good terms as usual. My country palace lies within a few miles of the city, and as I seldom visit it, I have given him the privilege of occupying it when he pleased, and recently he sent me a note, telling me to furnish it anew, as the old furniture was not good enough. I told him it was good enough for me, and ought to be good enough for him, as the palace was mine. Without paying any attention to the note, he ordered the palace to be furnished according to his directions, at an expense of eighteen thousand dollars, and ordered the bill to be brought to me, with an intimation that I had better pay it at once. I called a council of my brethren, and, at the suggestion of the Holy Ghost, who presided over our meeting, I paid the bill. Besides this, he does not like the present constitution, which he knows was written by me, as one of three senators appointed by congress for that purpose, and I should not wonder if, in a few weeks, he dispersed the present congress at the point of the bayonet, and ordered them to frame a new constitution.”

“Question.—“What object does your Grace think he has in view in those movements? You are the head of the church, and why not consult you?”

“Answer.—“He does many things without consulting me, and I am afraid he will get into trouble. It was only the other day, an agent came from England, offering him a very large sum of money if he would suppress the manufacture of cotton goods in

the republic. He consulted some of his friends upon the subject, and they told him if he did so, it would cause a revolution. The English agent soon returned again with another proposition, offering him more money, and guaranteeing to him sufficient aid to reconquer Texas, if he would suppress the manufacture of cotton goods. The English agent assured him that the British government would not *prevent* her half-pay officers from joining Santa Anna in an expedition to Texas, and that the English and Irish abolitionists would furnish men and means to subdue Texas. He again consulted his friends, and they would not consent to abandon the manufacture of cotton. This enraged him, and he next determined to insult the British flag, with a *private understanding* that Great Britain would not be satisfied with any reparation for this indignity short of the suppression of the manufacture of cotton; thus securing to himself the money that was originally offered him, and avoiding the odium that would otherwise be attached to this injustice done to the manufacturers. He may succeed in this, or he may not."

'*Question.*—“Cannot your Grace give me a letter of introduction, by some means, to this extraordinary man, Santa Anna?”'

'*Answer.*—“No, my son; but I will do better for you—I will send one of my reverend brethren with you to the British consul, through whose hands large sums of money pass to Santa Anna, and he, at my request, will procure for you such a letter of introduction as will give you free access to him, and procure for you any reasonable favor you may ask.”'

' End of my conversation with the bishop of Mexico.

' I accompanied the bishop's reverend friend and confidant to the office of the British consul, a Scotch gentleman of very prepossessing manners, who received me with great courtesy, as the supposed friend of the archbishop of Mexico, and expressed a regret that he could not accompany me himself to Santa Anna's, but would give me a letter to the governor of Vera Cruz, which would answer all my purposes. I have the honor of enclosing to you the letter as I received it, and accompanied with a translation. It is marked No. 1. But unfortunately, on my arrival in Vera Cruz, I found all my plans defeated by Capt. Buchanan, of the ship Vincennes, who called upon Mr. Dimond, the consul to this place, leaving with him a singular message to be given to me. I should not allude to this message at all, if it did not tend to defeat all my plans and jeopardize my liberty, although it was evidently an insult to myself, and to the government which honored me with a rank higher than that of Capt. Buchanan. It immediately went abroad that I was imposing upon the authorities of the country, and nothing better than a spy; and accordingly I deemed it imprudent to call upon either the governor of Vera Cruz or Santa Anna, at all events until I had the honor of laying the subject before you, and ascertain from the proper authority whether a commander of a sloop of war is allowed to insult, without provocation, a consul and bearer of despatches, in the legitimate discharge of his duty. Believing, however, that Capt. Buchanan

may arrive in the United States before me, and report to the government that he offered me a passage, to save expense to the United States, and throw the blame of not accepting it upon me, I waved all personal considerations, and sent him the following note :—

‘ *Vera Cruz, Feb. 6, 1844.*

‘ Mr. Hogan presents his respects to Capt. Buchanan, of the United States ship *Vincennes*, and thanks him for the polite message which he had the honor of receiving from him through Mr. Dimond, American consul, offering him a passage in his ship to the United States, if Mr. Hogan would send him a note requesting him to do so.

‘ Had Mr Hogan the honor of any personal claims on Capt. Buchanan’s attentions, he would not hesitate one moment to send such a note as the Captain requires ; but under existing circumstances, and being bearer of despatches from the Hon. Waddy Thompson, minister from the United States to the republic of Mexico, to our own government, Mr. Hogan deems it improper to ask as a personal favor, what he believes nothing but a sense of duty should induce Capt. Buchanan to grant. Mr. Hogan, however, assures Capt. Buchanan that any attentions from him, in his official capacity, to Mr. Hogan as bearer of despatches, would be most respectfully received.

‘ To the above note, which I deem respectful, the Captain made no reply, but called personally with two of his officers, and repeated to me the substance of the message which he had left with Mr. Dimond. I trust you will call the attention of the proper tribunal to this painful subject. If, as bearer of despatches, I have discharged my duties honorably and diligently, I am entitled to protection from the insolence of a naval officer, and I trust the government will grant it by investigating this matter ; but as it had no reference to this report, which I have the

honor of making to you, I will refer it to the naval department, to which it more properly belongs. Suffice it to say, that he reported me to be a Roman Catholic priest, at variance with the pope, and thus not only defeated my plans, but jeopardized my liberty. Under these circumstances, I deemed it imprudent to proceed any farther without your advice. Another circumstance induces me to be particularly cautious here. On the day of my arrival, I was introduced to a Mr. Hargous, a merchant in the city of Vera Cruz. A few minutes' conversation with this gentleman induced me to suspect him of being one of Santa Anna's spies. Seeing me arrive here in a man-of-war, he suspected I came on business of primary importance, and used every means of ascertaining from me what it was. He asked me to his house; I declined going. Next day he asked me to dine; to which I sent an apology. He then posted out to the residence of Santa Anna, and spent that night with him, no doubt to put him upon his guard as to what may occur from my apparent mysterious arrival. This man, Hargous, has our officers who arrive here, and I believe others who reside in Mexico, completely under his power; he cajoles them, while they are unconscious of it, by good dinners, good wines, and consummate craft. I would respectfully say to you, sir, in the language of the old poet,

"Hunc tu, Romane, caveto."

'The above report I have the honor, sir, to submit, and remain,

'Your most obedient servant,

'WILLIAM HOGAN.'

The above report may not be, in itself, of much importance; but it discloses one or two important facts. It shows that popery has found its way into our gallant navy. I say *gallant*, not because I have so far found it so, but because it has proved itself so since the establishment of our government. It shows, besides, that the popish church is trying to undermine our republican institutions by interfering with the administration of our laws. A large portion of our citizens are Roman Catholics to a man; at least, to a bishop and priest; in all our slave-holding States, they pretend to be pro-slavery men; and yet it is acknowledged by the Catholic bishop of Mexico, that the popish church will leave nothing undone to abolish slavery in the United States: In all Catholic countries, Spain, Portugal, Mexico, France, Buenos Ayres, slavery is not only encouraged, but is supported by law of the land; and yet, wherever there seems a chance to weaken the allegiance of the citizens of a republican form of government, they are strong advocates of abolition. This is an historical fact, which Mr. Polk seems to have forgotten, when he appointed jesuits chaplains to our army; and I would venture the assertion,—let my readers set down as much of it as they please to bigotry or personal hatred to popish priests,—that if the executive, for the time being, continues to appoint such men captains in our navy as Buchanan of the Vincennes, and Catholic priests for their chaplains, that before many years, there will be no safety in sending a Protestant in any capacity from the United States to a Roman Catholic country. As soon as this Bucha-

nan discovered that I had the full confidence of Mr. Secretary Upshur, and that I was at variance with the pope of Rome, he apprised Mr. Hargous of Vera Cruz (who was himself a good Roman Catholic) of the fact. Buchanan instantly called upon our consul, Mr. Dimond, and informed him that he could not give me a passage in the ship to the United States, because the pope had cursed me. Would Buchanan do so, had I been a Roman Catholic priest, or had he not been friendly and probably in the — confidence of the Mexican government and popish church ? It was not enough that this superannuated fop, Capt. Buchanan—I dislike profaning the title of an American captain by giving it to any man who merits it not from his country—should not take me as passenger in a ship of the United States, but to show his zeal in the cause of popery, he must proclaim it in Vera Cruz that he would not do so, assigning as a reason that I was cursed by the pope ; thus adding falsehood to treachery. I never asked for a passage to the United States in the ship Vincennes ; I would not accept of one from the nautical Fadladeen who commanded her. I was prejudiced against him from the moment I saw him. I looked upon him as a trifler, unworthy of his command. I no sooner fixed my eye upon him, than an involuntary exclamation was about to break from my lips,

“ An if a man did need a poison now,
Whose sale is present death in —,
Here lives a caitiff wretch would sell it him.”

Every thing in the Vincennes bore evidence of the trifling character of the commander. I visited her

the day before by invitation of Capt. Chauncey, of the Vandalia—not to gratify my own curiosity, but to have the pleasure of enjoying a little longer the society of that amiable gentleman and brave officer, in whose ship I had just spent a few days. The contrast between the two ships and their respective commanders struck me forcibly. The architecture and arrangements in the Vincennes seemed to excel those of the Vandalia; but vastly different and greatly superior was every thing, within the province of the captain, managed on board the Vandalia. The cabin of the Vincennes resembled more a French barber's shop, than the cabin of a ship. The bed, which is generally a hammock in ships of war, or, at any rate, nothing better than a well-arranged cot, was a splendid four-posted bedstead, covered with curtains elegantly festooned, &c. &c., and all at the expense of Uncle Sam, as the *gallant* commander informed us. There was not a cosmetic or aromatic perfume known in the whole science of painting, whitening hands, dyeing hair, periwig-dressing, which were not to be found and duly labelled in the state room of Commander Buchanan. There was no room for maps, coast-surveys, histories of foreign countries and voyages, depths and soundings of foreign coasts, strength or mode of fortifications; these things were entirely beneath his consideration; they were matters of minor importance. A thorough knowledge of the ancient and modern classics, a general acquaintance with the various languages, improvements made in the science of gunnery, and such things, were not worthy the attention of the *gallant* Buchanan, of

the Vincennes ; they were only fit for such working men and *naval drudges* as Capts. Chauncey and Sands. One speck upon the lily-white hands of Capt. Buchanan, one single hair of his whiskers in disorder, or one Cologne bottle out of place, were matters of more importance than all the dull sciences of ancient or modern times.

Such is the *gentleman* who declared in Catholic Vera Cruz,—even though unasked to do so,—that he would not have a person, who was cursed by the pope, passenger in his ship. Nor was he content with this : he called on me, at the office of our consul, Mr. Dimond, in company with a thing whom he called his private secretary, named —, of New York, and repeated to me the insulting message he left with Mr. Dimond for me, threatening, if I might judge from his appearance, to annihilate me. He was armed cap-a-pie ; he was buckled to an enormous sword,—as surely such a sword could not have been buckled to him. It was not generous in him not to have brought another for my use—I should not then have been so *hugely* frightened as I was ; but fortunately for me, my gray hairs—every one of them turned gray upon the occasion, and stood upon end too—protected me from his wrath and that of his officers, and never since have I been able to restore my hair to its primitive color.; and if Captain Buchanan—let him be known in future by the name of Capt. Cosmetic—will make me a present of a bottle of his hair dye, I shall forgive him the *huge* fright in which he put me at Vera Cruz. I laughed, it is true, when the *belted knight of Cosmetic*—know

all men, that is his present name—left me with unbroken skull and unfractured bones at the office of Mr. Dimond ; but,

“ How oft, when men are at the point of death,
Have they been merry, which their keepers call
A lightning before death. O, how may I
Call this a lightning ! ”

I will take leave of the Captain for the present.

It may or may not be worth President Polk’s consideration to know what is the opinion of the Roman Catholic bishops in Mexico, or, which amounts to the same thing, the government of the pope may be, upon the subject of slavery in the United States. What is it to him what the archbishop of Mexico thinks upon the subject ? There are others, besides Mr. Polk, in this country, who desire to abolish slavery, and yet hypocritically uphold it in private.

One thing, however, Mr. Polk may learn from my report to Mr. Upshur, that the Romish church is secretly interfering with the government of the United States ; for if it will do so in one case, and on a subject of such vital importance to us as that of slavery, it assuredly will in every other. Disguise it as they may, the question of papists is not, whether slavery shall exist or not ; the real question with them is at the root, how to get possession of the government of the United States ; or, which means the same thing, how to give papists a numerical ascendency over Protestantism : that once accomplished, the pope of Rome will be the actual sovereign of this country. Is the Romish church actually solicitous for the welfare of the negro slave ?

Does she herself, her bishops, or her priests, desire to see the negro better educated, better clothed, fed and housed than he is, under our government? Do the bishops and priests of Mexico wish to see any improvement in the condition of our slaves? I would not outrage the common sense of my readers by answering in the affirmative. The question with them is,—and it lies at the root, runs in the sap, and through the whole trunk of popish intrigue,—how they can manage to wrest all political control from the hand of government.

It is said that there are 3,000,000, or thereabouts, of slaves; and it is also computed that there is nearly an equal number of Roman Catholics. The church of Rome knows full well that if the slaves were free, they could be easily humbugged and enticed to embrace the popish religion. A few jesuits could easily accomplish the work. The African is naturally fond of music; many of the jesuit priests are proficients in that science—their love of music would be gratified by them. The African is fond of show, gewgaws, and all such things; he will find them in the Catholic church. He is by nature superstitious; that, too, would be gratified in the Romish church. We are told by those who have travelled in Africa, that almost each tribe has its god, whom they can propitiate by sacrifices of some kind; they can be indulged to their hearts' content in the Romish church, where each individual can have a god in the shape of a viaticum or wafer, whom they can propitiate by a Mass, to be had daily at a given price. In fact, every thing in the Romish church, its instru-

mental music, its singing, its crossing, its holy water, beads, scapularies, and other juggleries, are admirably calculated to win over the slave to the Roman church; and full well do the Romish priests know, that if once united with themselves, the downfall of this government would follow as a necessary consequence. Bring three millions of Africans, and nearly the same number of Catholics, to our ballot boxes, and there is an end to our government—there is an end to our civil rights, and to our Protestant religion. Think you, Americans, that the church and priests of Rome do not understand this? Think you that O'Connell, the pope's agent in Ireland, is not aware of this? Do you suppose that he ever would have threatened us with *clipping the wings of our eagle*, if we dared raise our hand against Great Britain, unless he were certain of this fact? Never; and never, until we put a stop to the interference of the pope, his agents, or the agents of any other foreign power, shall we be safe in the enjoyment of our civil rights, or count upon the permanency of our institutions. The archbishop of Mexico, of whom mention is made in my report to Mr. Upshur, gave the names of two individuals, who were then, and are now, employed by the popish church to abolish slavery in the United States. One was the Irish traitor O'Connell; the other is one Father Varella, then and at present in New York. We all know the character of O'Connell; and I know something of this Father Varella. I discovered, when in Havanna, a short time ago, that he once lived in that city, and was induced to come to New York, where he was

told his abilities for intrigue would be duly appreciated. He is an unscrupulous monk, whose character in Havanna was such that it was deemed prudent for him to retire as soon as convenient, and take refuge in the United States. He stands very high, I am informed, with Bishop Hughes, of New York. These are the men, and such are a few of the agents and measures adopted by the infallible church of Rome to tamper with our laws and civil institutions.

Pause for a moment, Americans, and look at the character of the agents whom a foreign king, the pope of Rome, employs to disturb that peace which you have enjoyed since the adoption of your constitution ;—O'Connell, that traitor, a double traitor to the British constitution, which he has sworn to maintain and defend ; a Father Varella, of whom I can say no more than that he was a monk in Havanna, and obliged to leave even that place in consequence of excelling them in their *usual practices*. Is it not time for Mr. Polk to see that the political and social interests of this country are at stake, and that he should no longer make choice of popish priests as proper persons to act as chaplains in our army, or any department of government ?

If Mr. President Polk will pay no attention to my arguments on this question, or if he and his minions will treat me with violence for uttering them, as they did upon a recent occasion when acting as an officer in the Boston custom-house, I would refer him to an authority which cannot be doubted, Corporal Trim Brownson, of the Boston Democratic Quarterly Review. The Corporal, it must be known, is the

recognized organ of the popish church in New England. "In point of facts," says the Corporal, "democracy is a mischievous dream, wherever the Catholic church does not predominate." What think you of that, Mr. Polk? You are a Presbyterian, I understand. Do you suppose that the democratic government of the orthodox church, whose beautiful and simple services you listen to every Sabbath, is a mischievous dream? I may be too fast; I should not have asked this question without first ascertaining whether or not you join in them. What are you, Mr. Polk? Being a citizen of this republic, I am allowed to ask you such questions as are not forbidden by law. Are you a Presbyterian, or a papist? This may not be a question of sufficient weight to engage your official attention; but questions of less magnitude have occupied as great minds as yours; they have agitated whole universities, as we are informed by a grave author—sufficient at least for the present occasion. We are told that there were two universities at Strasburg, and that they never could agree on the affair of Luther's navigation. One of these universities was Protestant, and the other popish. Protestants maintained that Luther sailed before the wind. The popish doctors denied this, and contended that he fell off several points. The dispute remains unsettled to this day. It is above reason, says one party; it is below reason, cries the other. It is impossible, says one; it is impossible, said the other. The question was finally decided by having one of the popish doctors rush into the room, exclaiming, By G—— God can do every thing,

and Luther could never have sailed in the teeth of the wind. Would that some doctor would make his appearance, and decide whether you, Mr. President, are a papist or a Presbyterian. Papists contend that you belong to them in spirit. Presbyterians (in whose doctrines I believe myself) contend that you are theirs by virtue of a solemn profession, and that it cannot be possible that you would betray them and their religion into the hands of popery. Corporal Brownson, of the Democratic Review, (and you know, sir, that he is good authority in all matters appertaining to popery, being its constituted organ in New England; besides, the Corporal, like yourself, is, should, was, or will be a democrat of the first water) assures us that "Democracy in this country is down to the *freezing point*, and will fall to zero, or lower. Very few," says this democratic prophet and popish oracle, "look upon obedience to law as a modern duty: while such is our moral state, it is idle to talk of civil freedom. If we love freedom, we cannot but seek the predominance of the Catholic church, for no other can teach due reverence and obedience. Under the supremacy of the Catholic church, through its moral and *spiritual* influences, liberty may be a reality, and democracy a delusive dream."

Thus speaketh the great Corporal Trim, ex-priest of all denominations, the great scape-goat of all religious and infidel associations, and now the oracle and defender of popery in the United States. The prophet continues and speaketh thus:—"If the church becomes predominant here, Protestants will all be

exterminated. We hope so," says the Corporal ; " we would exterminate error every where, by converting its subjects to the truth—by moral, not by physical force,—the church never uses physical force ; her weapons are spiritual, not carnal ; yet Protestants will find them none the less powerful on that account. The church permits all men to have equal rights before the State ; but before her own tribunal, she knows of no toleration of error. To do this, is the settled policy of the church. That this policy is dreaded and opposed, and must be dreaded and opposed by all Protestants, infidels, demagogues, tyrants, and oppressors, is also true." Do you hear, Mr. Polk, this public avowal of the supremacy of the pope of Rome over all the political and moral government of this country ? But you will say that this Brownson, or popish Corporal Trim, by which he is better known, deserves no attention ; that he never was true to any party or church ; that he was always a low, vulgar, glowering hypocrite, ready to kiss any hand that will give him bread, or help to raise him from the dirt and filth into which his own imprudence, infidelity, treachery, and vileness had cast him, and that therefore he is no evidence in any case. I will admit that he is no evidence, except against Catholics. Brownson has been excommunicated from every religious society to which he ever belonged. There is scarcely a country in the world divided into so many fragmentary sections, in morals and politics, as our own. Brownson belonged successively, for a shorter or longer time, to each of those fragments, and there is not to be found among them

a single one of them from which he has not been unanimously excommunicated; all have cast him off, and papists have taken him up as the organ of their doctrines in this country; a very appropriate one he is. His testimony for and against them is entitled to due credit.

Will the reader permit me to lay before him an extract from a letter recently written by the bishop of Landaff to Sir James McIntosh? It is short, and I regret that I have not the whole letter; but I think it is appropriate, and deserves the attention of all Protestants, especially all Protestants in America. "Protestant errors die, and never revive. Popish errors only sleep. I have always felt that a papist can have no claim to the exercise of power in a Protestant country, if religion is to be regarded as a matter of any importance to the state. In matters of religion, a papist avowedly surrenders his own judgment. His understanding is not his own. It is voluntarily placed under the control of his spiritual guide; and however tolerant he may be disposed towards heretics, it is not his toleration, but that of his church, upon which their treatment depends."

There is, at least, a difference of opinion as to the nature and character of the spiritual weapons which the popish church uses between the organs of that church in this country and myself. Papists maintain that physical force is never used to propagate their faith; they contend that the church of Rome never did, and do not now, of course, (for the church never changes, but is always the same,) recommend to Roman Catholics the use of carnal weapons to enforce

her assumed spiritual jurisdiction over Protestants. It is thought by Americans that spiritual jurisdiction means something like moral suasion. Whenever Roman Catholics can find a reptile biped, who is cast out from all human society as Brownson has been, they at once hire and commission him to go from city to city, and from state to state, throughout the country, in order to persuade the people that by *spiritual jurisdiction* nothing more is meant than *moral suasion*. Now let us look into this matter. I would respectfully ask Mr. Polk, who has recently commissioned two popish jesuits to act as chaplains in the United States army, to examine it also. About the year 1500, or a short time after, in the reign of Pope Paul IV., serious disputes arose between the Protestants and Catholics of Germany; there were also controversies between the Catholics themselves, regarding the Romish ritual. A meeting of the cardinals—(or rather the members of the cabinet of the court of Rome) was held by order of the pope, and the following question was submitted for their consideration:—"What means shall be devised to suppress the divisions now existing between the Protestant and Catholic subjects of the holy see?" The cardinals of the church of Rome answered, through their chairman, Caraffa, "*A thorough, searching inquisition.*" Accordingly, the pope issued a bull, ordering an inquisition to be immediately founded, and commissioned Caraffa to preside over it. The pious Caraffa lost not a moment in putting the orders of the pope into execution. He immediately hired a house, fitted up rooms for offices, prisons for here-

tics, provided them with bars, blocks, chains, bonds, and all other horrible utensils and modes of torture ; which was all done at his own cost and expense. He named commissioners for all countries, and with these *spiritual* weapons, such as locks, chains, prisons, and bolts, all of which (according to papists) have nothing of carnality about them, heretics were persuaded to become Catholics, and swear allegiance to the pope. The following were the rules adopted by order of the pope for the government of the church in relation to all Protestant governments and their subjects :—

Firstly. In matters of faith, not a moment's delay must be made ; but, upon the least suspicion, measures must be immediately taken with the utmost rigor.

Secondly. No respect must be shown to any prince or prelate, however high his station.

Thirdly. Extraordinary and extreme severity must be used against such as shall seek to defend themselves through the protection of any potentate ; only whosoever *confesses*, shall be treated mildly and with fatherly compassion.

Fourthly. We must not abase ourselves to any sort of toleration towards heretics, and *especially towards Calvinists*.

Here is a precious specimen of popish *spiritual* jurisdiction. The church never uses physical force, say the champions of popery ; their weapons are not carnal, but *spiritual*. Can you, Mr. Polk, president of the United States, see any thing *spiritual* in the above regulations of the infallible church ? Is not

every thing you see in them carnal, rigorous,—unrelentingly and unscrupulously carnal? Is not every Roman Catholic bound to refuse even your protection and interference in his behalf? Nay, further, is he not bound to refuse your toleration as a heretic?

But it will be said that Roman Catholic priests or bishops never carry into practice the above doctrines or councils of their church; their bishops may even deny it, and no doubt Bishop Hughes, of New York, the archbishop of Baltimore, or whoever applied to Mr. Polk for the appointment of Catholic chaplains in our army, tried to persuade him that no such belief, as that heretics are to be persecuted, and that it would be debasement to *tolerate Calvinists*, is either taught or councilled by them, especially in this country of free laws and republican institutions; but I beg leave respectfully to tell you, Mr. Polk, that the doctrines of the Romish church are now what they were in the days of Caraffa, and that no Roman Catholic bishop or priest in this country can, without being guilty of perjury, pay any allegiance to you as president of the United States, but is, on the contrary, bound by a solemn oath to depose you from your executive office, to betray you in all your official relations, and finally to sap and undermine the republican government of the United States. I have said in a recent work of mine, entitled, "Popery as it was, and as it is," that every papist priest and bishop in the United States takes the following oath on his bended knees, and calling God to witness it:

'I, A. B., do solemnly swear that I will be faithful to St. Peter the apostle, and to the holy Roman

church, and to our Lord A. the pope, and to his successors, canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member, or that their persons may be seized, or hands laid upon them, or any injuries offered them, under any pretext whatever. The counsel which they shall entrust me withal, by themselves, their messengers, or letters, I will not knowingly reveal to their prejudice. I will help them to defend and keep the Roman papacy, and the *royalties* of St. Peter, saving my order, against all men. The rights, honors, privileges, and authority of the holy Roman church of our lord the pope and his aforesaid successors, I will endeavor to preserve, defend, increase, and advance. I acknowledge the holy catholic and apostolic church of Rome as the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, the successor of Peter, and vicar of Jesus Christ; and all things I find delivered and declared by the holy canons and general councils, especially by the council of Trent, I do unhesitatingly receive and confess; and likewise I condemn and reject all things contrary thereto. This is the true faith, out of which there is no salvation; I will keep it firmly to my life's end, and will take care that it be kept by my subjects, and those of whom I may have charge.'

This latter clause of the oath is generally called the creed of Pope Pius, and is taken now by all priests. This oath I have taken myself; and while acting under its influence as a Roman Catholic priest, I not only felt it my duty to keep no faith with here-

tics, or uphold the laws of the Protestant government under which I lived, but I considered it obligatory upon me, believed it to be a service rendered to God, if I could undermine and extirpate them from the face of the globe. I now declare, and would be willing to make oath to the fact, that there is not a Roman Catholic priest living, on whose allegiance any Protestant government can depend; nor is there living a heretic who would be safe in cultivating the friendship or reposing in the confidence of any priest under the *spiritual jurisdiction* of the Romish church. I know that there are amongst our citizens many who are mere politicians, and nothing else, and who never did, or never will, until it is too late, pay any attention to the march and repeated aggressions of popery upon the heart and strongest fortifications of our republican government. If the executive of the United States will examine the whole history of popery, and look with a careful and scrupulous eye into the whole history of its structure, he will find that it is pre-eminently political, and gives an undeviating testimony to the fact which I have more than once asserted, that there is no compatibility between popery and human freedom. This is plain as the noon day; common sense confirms it, the experience of nations testifies to its truth, and we, at some future day, will be called upon and appealed to, to bear evidence to the truth of this statement. Whatever is found to be wrong in christian principles, whatever is erroneous in evangelical ethies, must also be wrong in political practice, and unsound in national ethics.

It is so long since we have spoken of the Mass, I almost forgot that I commenced this work under that title, and with a view of giving it full and entire to my readers. I am not able to do so in one volume, as I intended. I trust, however, that the digressions I have made, may have some interest, and afford some information to many of my Protestant readers; at any rate, I have given them some relief from the dull ceremonies and the sickening buffooneries practised in the Romish Mass; should health and opportunity favor, I design, at some future day, to continue this work on the Mass.

E N D .

HIGH AND LOW MASS
IN THE
Roman Catholic Church;
WITH COMMENTS.

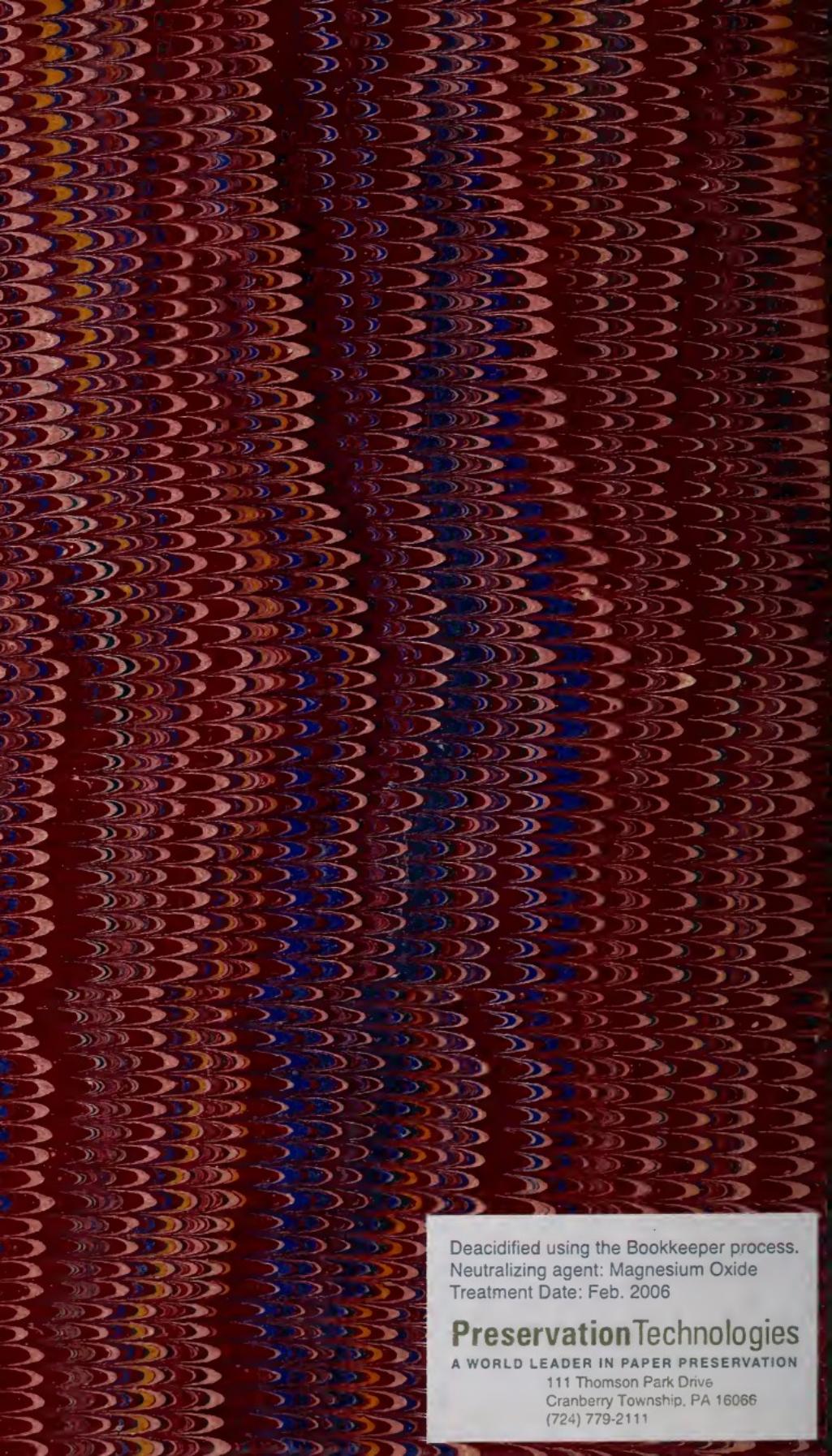
BY WILLIAM HOGAN,

FORMERLY A ROMAN CATHOLIC PRIEST, AND AUTHOR OF
“POPERY AS IT WAS AND AS IT IS,” “AURICULAR
CONFESION,” ETC.

“I know thee to the bottom; from within
Thy shallow centre, to thy outmost skin.”

NASHUA:—CHARLES T. GILL.
BOSTON:—JORDAN AND WILEY.
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1846.

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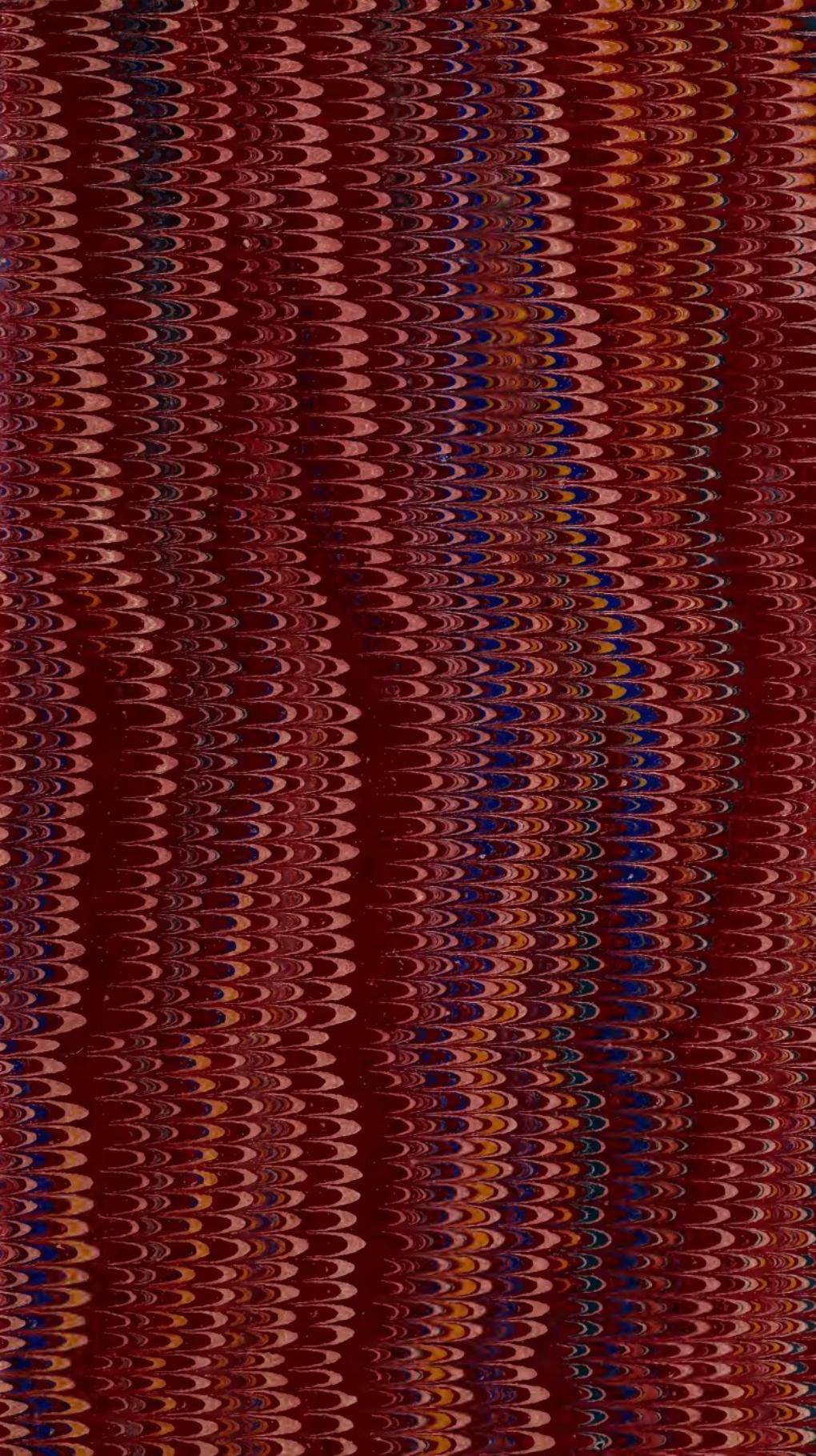


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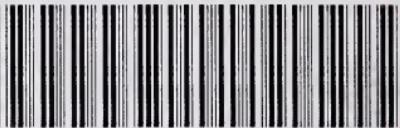
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